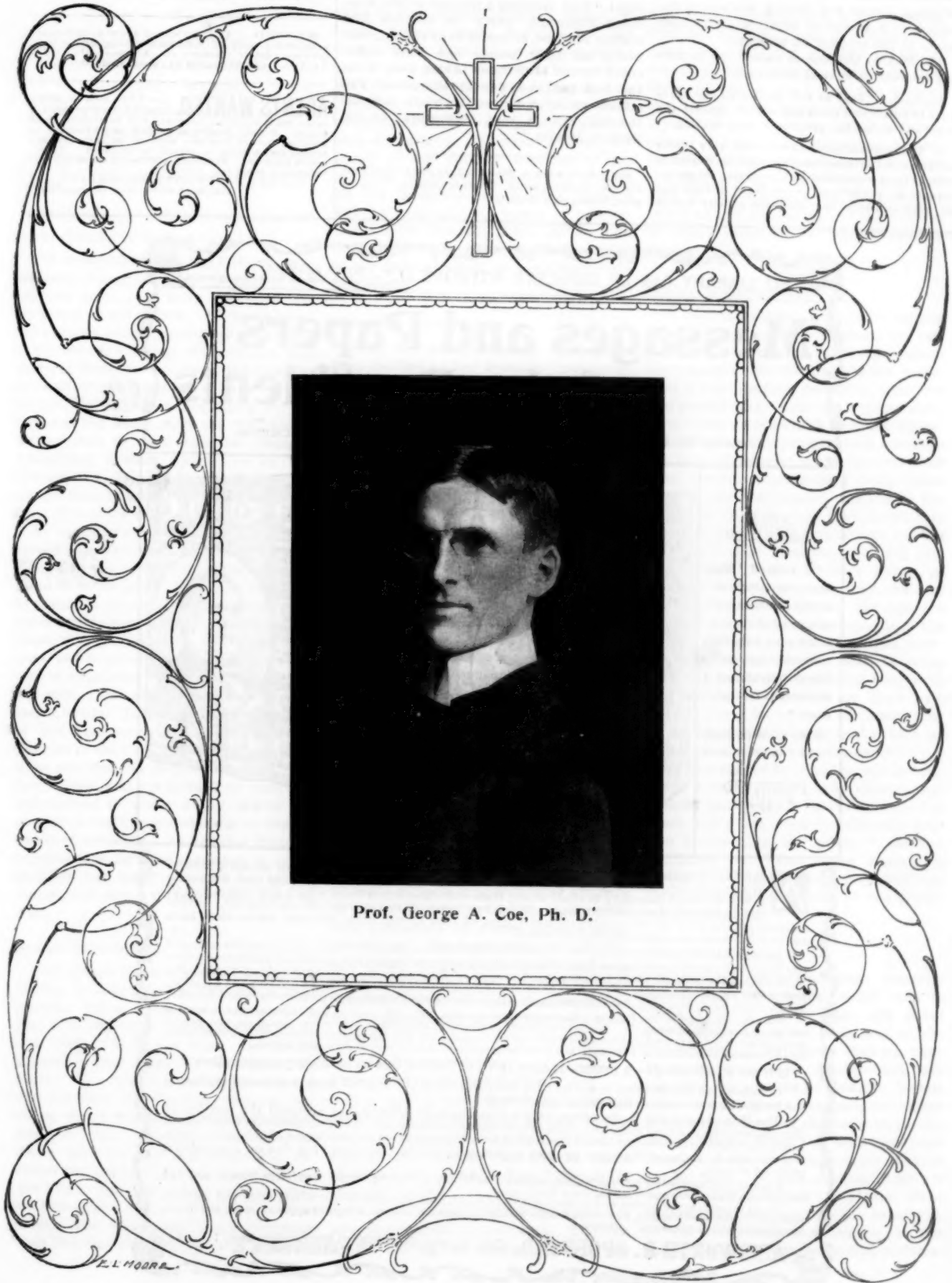


W Baldwin 150 5th Av

# Zion's Herald

Wednesday, February 15, 1899



Prof. George A. Coe, Ph. D.

E. L. MOORE

### Mexico Conference on Bull-Fighting

UNIQUE and very attractive souvenir programs were provided for the 25th anniversary celebration of the introduction of Methodism into Mexico, which occurred at the session of the Annual Conference, Jan. 25-30, Bishop McCabe presiding. The program, which contains portraits of John Wesley, Bishop Simpson, Bishop Haven, Dr. William Butler, and Bishop McCabe, is enclosed in a protected cover of stiff, tinted paper in the shape of an envelope.

The Mexico Conference passed the following resolutions against bull-fighting:—

Resolved, 1. That we will employ all our influence in pulpit and press and school against the cruel and barbarous practice of bull-fighting.

2. That respectfully and from our very hearts we beseech Christian tourists visiting Mexico to refrain from attendance at that sport, for we regard it as prohibited by the Word of God, and we also consider the presence of our fellow

countrymen at such resorts as being highly damaging to the cause of Christ in this land.

3. That we regard attendance upon this barbarous and cruel diversion, by Christians, especially on the Sabbath, as nothing short of treason to the cause of Christianity.

On Sunday, Jan. 29, at the close of Bishop McCabe's eloquent sermon before a packed house, the large audience almost unanimously approved the resolutions. And Dr. J. W. Butler, writing under date of Feb. 2, says: "This morning a member of the Raymond-Whitecomb party of tourists told Bishop McCabe, at the railway station, that nearly all their people had been influenced by our resolutions to stay away from the bull-fight on Sunday afternoon. The attendance of American travelers here on the bull-fight is very detrimental to our work in Mexico."

Say "No" when a dealer offers you a substitute for Hood's Sarsaparilla. There is nothing "just as good." Get only Hood's.

### CHURCH ORGAN FOR SALE

The Porter Congregational Church of Brockton, Mass., about to receive a new and larger organ, will sell their present pipe organ at a bargain if applied for at once. It is a two-manual instrument with 33 stops, having great organ, swell organ and pedal combinations, with case 12 1-4 feet wide, 10 1-3 feet deep and 17 feet high. A rare chance to procure a good instrument at a low price.

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"NO LIBRARY CAN BE COMPLETE WITHOUT IT."—BOIES PENROSE, U. S. Senator from Pennsylvania.

## Messages and Papers of the Presidents

Edited by the HON. JAMES D. RICHARDSON, Under the direction of Congress.

"I regard 'Messages and Papers of the Presidents' as one of the most solid and valuable contributions to our political and historical literature."

WM. L. WILSON,  
Ex-Postmaster General.



**A** HISTORY of the United States should form the nucleus of every American citizen's library. With grave questions of public policy to be settled at the ballot box within the next few years, it will be found necessary to study closer than ever those crises from which the nation has in the past emerged ever triumphant. This history should be as authoritative as possible. Ordinarily we get the story of our country from the point of view of one man, and one whose ideas have never influenced the events of which he writes.

In MESSAGES AND PAPERS OF THE PRESIDENTS we have word for word from the makers of our history the burning sentences which have declared wars, the thoughtful, profound utterances which have guided the Ship of State into the quiet waters of Prosperity and Progress—all of them milestones marking the path of our progress toward the grand destiny which unfolds before us as a nation. What could be more sublime—more prophetic—than the words of the immortal Lincoln, when he said:

"We are not enemies, but friends. We must not be enemies. Though passion may have strained, it must not break our bonds of affection. The mystic chords of memory, stretching from every battlefield and patriot grave to every living heart and hearthstone all over this broad land, will yet swell the chorus of the Union, when again touched, as surely they will be, by the better angels of our nature."—First Inaugural Address.

Is it not an advantage—a power—to have TEN VOLUMES of this sort of history at your elbow?

Congress had this in mind in authorizing the publication of this great work, and in appropriating the necessary amount to defray the initial expenses.

The HON. AINSWORTH R. SPOFFORD, of the Congressional Library, has accepted the position of General Secretary of the Committee appointed to distribute the work. The Committee on Distribution has undertaken to distribute the work at a trifle over the cost of manufacture and distribution. If it is necessary to increase the price to meet expenses, it will be done later, but not on applications received at once.

A postal card request for full particulars, addressed as below, will bring ample descriptive matter and full instructions for making applications.

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WASHINGTON, D. C.



# Zion's Herald

Volume LXXVII

Boston, Wednesday, February 15, 1899

Number 7

## Zion's Herald

CHARLES PARKHURST, Editor.

GEORGE E. WHITAKER, Publisher

PUBLISHED WEEKLY

Price, \$2.50 a year, including postage

36 Bromfield St., Boston

All stationed preachers in the Methodist Episcopal Church are authorized agents for their locality.

### Urging Economy in Congress

The expenditures of the Federal Government during the seven months of the present fiscal year have exceeded the revenues by \$93,151,000. With the present surplus being exhausted at the rate of \$13,000,000 a month, it is evident that there is likely to be a large deficiency at the end of the year. We have to pay \$20,000,000 to Spain according to the terms of the treaty, and the obligations we assumed to discharge the claims of Americans against Spain are an unknown quantity. It is stated that the claims already on file amount to \$25,000,000. It is quite evident that if Congress is to appropriate \$115,000,000 for a canal across the Isthmus, to provide something like ten millions more for the payment of bounties to American shipping, to maintain an army of 100,000 men, to build twelve new men-of-war, to appropriate thirty millions for rivers and harbors, and to go on authorizing the erection of expensive public buildings without stint, there will have to be a new issue of bonds. It was with this condition of the treasury in mind that Chairman Cannon of the committee on Appropriations sounded the warning in the House last Friday, and put himself on record as determined to make every lawful endeavor to limit appropriations in the interest of economy. As Speaker Reed is outspoken in favor of economy, it is not unlikely that many schemes for taking money out of the treasury will have to wait.

### Spanish Cortes to Meet

The Queen Regent has summoned the Cortes to assemble on the 20th of this month. There is no reason to believe that the treaty will not be ratified without delay. This has been practically conceded ever since it was signed at Paris. The delay in issuing the call has excited some unfavorable comment, because every day adds to our embarrassment in the Philippines; but it is quite likely that domestic exigencies may account for postponing the meeting until the 20th — four days later than the date said to have been agreed upon three weeks ago. It excites some comment that Weyler, who was removed from his

office by the present ministry, should be found among those working for the treaty, while Polavieja, a leading member of the party in power, is working with the Conservatives to defeat it. The Cortes will not be divided on party lines, but as some of the leading military members are in favor and some opposed, the power of the military does not, at this moment, threaten to make any trouble for the Government. Whether Sagasta will be continued in power or not, remains to be seen, but there are few men in Spain in whose hands the government of the country would be more wisely administered.

### Aguinaldo's Legal Status

Until the treaty of peace shall have been ratified by the Spanish Cortes and signed by the Queen Regent, the Philippines are subjects of the Spanish crown. As such they are legally bound to abide by the promise of Spain, given in the protocol, to refrain from hostilities pending the negotiation and conclusion of peace. When the treaty shall have been ratified, the sovereignty of the Philippines will pass to the United States. It will then be in order to adopt such conciliatory measures as may be deemed most expedient to accomplish the pacification of the islands. While we were at war with Spain, according to the laws of civilized warfare, we had a perfect right to incite her subjects to rebel against her authority. When we pledged our faith, in the protocol, that we would refrain from hostilities, we renounced that right. By taking the initiative in proclaiming war against the United States, while still unrecognized as belligerents by any foreign nation, Aguinaldo simply placed himself and all his followers in the position of outlaws. Until the treaty becomes operative it is the duty of the United States to maintain order among these unruly subjects of Spain wherever they attempt to interfere with sovereign rights or to take possession of places already occupied by us. The legal status of the Philippines has been misunderstood, and this misunderstanding has resulted in considerable harsh criticism that would not have been uttered had all the facts been known.

### Trolley Roads in the United States

It is only a very few years since the first trolley car appeared on the street, but the mileage of the trolley roads is already one twelfth that of the roads operated by steam. The increase of mileage during the year 1898 was more than two thousand miles, and there are now 15,672 miles in operation. The five States having the largest mileage are

New York, Pennsylvania, Massachusetts, Ohio and Illinois. These five States have more than half the mileage of trolley roads in this country, although only three States in the Union are without any trolley road at all — North Dakota, Wyoming and Nevada. Few conveniences of modern life have been so generally adopted as the trolley cars. They are destined to play a very important part in the building up of suburban towns and to furnish much better means of communication in thickly settled States.

### Another Arbitration Court

In 1881 Argentina and Chile agreed upon a boundary line between the two countries. Following the old custom, they named natural boundaries wherever it was possible, declaring that the line should pass "over the highest summits of the Andes which form the watershed." Some disputes having occurred not long afterwards, both countries have been carrying on surveys from Cape Horn to the 39th parallel, and one of the results is the discovery that the highest summits do not part the waters flowing into the Pacific from those flowing into the Atlantic. Many rivers rising on plateaus to the east of the main chain of the Andes find their way through the valleys to the west, and empty into the Pacific. Settlers from Argentina, seeking new homes to the east of some towering peak, and believing they were still within the borders of their own country, have found that the treaty may be so interpreted as to make them inhabitants of Chile. Argentina and Chile have now agreed to refer the whole matter to a court which Lord Salisbury appointed last week, at their request. For years there has been considerable friction threatening the peace of the two countries, but once more arbitration comes in to effect a settlement between these progressive nations of the Southern Hemisphere.

### Troops in the Federal Service

According to a statement recently issued there are nearly 46,000 men in Cuba, 6,600 in Porto Rico, and about 27,000 either in, or on their way to, the Philippines. That shows that we have about 79,600 men on foreign soil, not counting the soldiers at Hawaii. Orders were recently given to muster out eleven regiments consisting of nearly 15,000 citizen soldiers. When this shall have been done we shall still have an army of about 110,000 men. Of this number 58,000 are regulars and 52,000 are volunteers. Even if Congress does not pass the Army bill, it will be possible, according to the opinion of those learned in such matters,

to retain all the volunteers for two years from the date of their enlistment.

#### Telegraph Rates in Cuba and Porto Rico

Cuba and Porto Rico being under martial law, the War Department is managing the telegraph lines which came into our possession at the surrender. An official circular fixes the commercial rates at two cents a word for local messages. Even at this low rate, and with the very small number of inhabitants accustomed to use the telegraph, the Government will probably derive a handsome revenue and be relieved of all expense for its own business. There can be no doubt but that if the Post Office Department had the same monopoly in this country, it would be possible to make that department more than pay expenses at a uniform rate no larger than that current in Cuba and Porto Rico. Were it to add to that a regulation by which all newspapers should pay at least the actual cost of transportation, as estimated from the total expenses of carrying all the newspaper mail for a year, and another regulation providing for as favorable contracts for transporting mail matter as is now given express companies, there could be free delivery in every country town, well-dressed messengers to deliver both letters and telegrams, and a goodly surplus at the end of the year. Some time, perhaps, this will be done. It ought to have been done long ago.

#### Anti-Dreyfusites Win a Point

The Minister of Justice introduced a bill into the French Chamber of Deputies requiring all cases of revision coming before the Cour de Cassation to be heard by the full bench. This court of last appeal is divided into two sections — criminal and civil. Dreyfus' case was heard before the criminal section. Contrary to the expectation of many people, the Deputies have passed the bill. The natural inference would be that a decision coming from the united sections would compel acquiescence, but as a matter of fact the French people appear to have ceased to consider the justice or injustice of the Dreyfus case. It has long since passed into the higher court of public opinion, and in this instance the opinion is based on sentiment or warped by prejudice. There is a clear majority against Dreyfus in Paris, and this majority justifies itself by arguments which it regards as conclusive, but on which the world looks with amazement that so bright a people could be so foolish as to regard their arguments as convincing.

#### Paying Taxes to the Importers

The present tariff law was signed at four o'clock in the afternoon, July 24, 1897. The Treasury Department, adopting the old common law practice, decided that there "are no parts to a day, and that all imports made on that day must pay the new duties. This was contested at once by the importers, but of course they had to pay the duties pending the final decision. It has now been decided that the tariff law took effect the instant it was signed, and, consequently, all the duties collected previous to that hour, if in excess of those im-

posed by the former law, must be refunded. The amount goes straight to the pockets of the importers, for they, having paid the increased duty, promptly added it to the price to be charged the consumer, and he has paid it thinking it was going into the Treasury. There does not seem to be any remedy in this case, but it ought not to be difficult in passing revenue laws to make them so clear that no such sums as these should be paid into the Treasury as a tax, and then paid out to the importers who did not pay the tax, but only collected it in advance.

#### Commercial Relations with Germany

The Agrarian party in Germany firmly believes that the policy of the United States is hostile to the best interests of the agriculturists who are identified with it. Count Von Kanitz, the party leader, interpolated the Government at the session of the Reichstag last Saturday as to the present commercial relations between the United States and Germany. Baron Von Bulow, Minister of Foreign Affairs, replied immediately. He stated that in view of pending negotiations it was not expedient to make an explicit declaration of the position taken by the Government. It appears from what he did say that exception is taken to certain features of our present tariff law (especially those relating to the importation of sugar), and to the unsatisfactory adjustment of the tonnage dues between the two countries. Exception is also taken because of our reciprocity treaty with France last summer; Germany claiming that under what is called "the favored nation" clause the same concessions made to France should be made to Germany in order to harmonize with the treaty of 1828. The fact that Germany's exports to the United States have decreased under the Dingley tariff, while her imports have increased, is enough to alarm the people who are interested in finding a market for their surplus productions; and all the political parties of Germany might well agree to search for, and remove, the cause. Dr. Lieber, the Centrist leader, alluding to the irritation prevailing in the economic sphere, urged the members of the Reichstag to be specially careful not to pour oil on the flames, and agreed with the Minister of Foreign Affairs in the opinion that at no distant date a solution of the present difficulties will be attained, acceptable and satisfactory to both parties.

#### Germany and the Philippines

While answering the Agrarians last Saturday, Baron Von Bulow took occasion to say that the "assertion that the German Consul General at Hong Kong sold arms to the Filipinos is one of the plumpest canards that ever fluttered from a muddy pool." In this he is doubtless correct. He is not quite so sure of his ground when he speaks of the movements of the German fleet. This is seen by the emphasis which he places on the fact that in protecting German lives and property from injury the German admiral acted strictly in accordance with the neutrality laws. "We

exercised what was our just right and fulfilled a national duty, and we shall never allow anything to deter us from exercising that right and fulfilling that duty, with calm deliberation, but also to their full extent," were the words of this Minister of Foreign Affairs. What may have been Germany's intentions with regard to the Philippines last May, no one knows; but, on the other hand, no one doubts they were very materially modified by the resolute stand taken by Admiral Dewey. With a man of smaller calibre than Dewey in command at Manila, the probabilities are that Germany would have seriously complicated matters there. Indeed, there are not a few who believe that the hands of Germany were restrained solely because the German admiral was made to understand that the slightest interference on his part would be the signal for an attack on his fleet.

#### Eight Million Dollars for Free Libraries

Many years ago one Colonel Anderson, of Allegheny, Pa., announced that he would be in his office every Saturday to lend books from his private library to working boys and men. It was a small but carefully selected library of about four hundred volumes. A hard-working lad took advantage of the offer. Too poor to buy books for himself, he was enabled to read and study those which were of great help to him. It was then he promised himself that if he ever accumulated a fortune he would use it in lending books to poor people like himself. This boy has made good his promise by giving more than six million dollars to establish free libraries and institutions of a kindred nature, and has committed himself to give two millions more. His rule is never to give anything for nothing. Cities receiving money for free libraries must agree to expend a specified amount annually for their support. This is Mr. Andrew Carnegie's story of his interest in free books and his plans for furnishing them. He is immensely wealthy, but he has repeatedly declared that no man should hoard money in his lifetime and die rich, and that he intends to be his own administrator.

#### Municipal Management in Great Britain

Municipal ownership has one serious obstacle in this country — the character of those charged with the administration of the municipal government. Glasgow owns and manages its street railway system; it has cut the fares in two, doubled the seating capacity of the service, shortened the hours of labor, and still derives a net income of more than \$150,000, with the confident expectation of increasing it to \$500,000 within the next two years. Mr. Robert Crawford, an ex-member of the Glasgow "corporation," has been studying our municipal governments, and he frankly declares that as long as politics governs the city, and politicians must be provided for, it is very doubtful whether municipal ownership is to be desired. "No politics enters into our municipal government," he says, "and no member of the corporation can even subject him-



self to the suspicion that he is actuated by motives of personal profit without coming to grief." American cities are a long remove from that delightful condition of things, but it would not take long to bring them up to it were the good citizens of every community to take as much interest in municipal government as they take in party success. Great Britain's system of government is very different from ours; but our system worked by their methods would produce good results, while their system worked by our methods would not accomplish a tithe of what it does in that country.

#### Cable Across the Pacific

President McKinley has called the attention of Congress to the immediate need of a cable to connect the United States with Hawaii, Guam and Manila. It is to be regretted that there is little prospect of any action being taken during the short time that remains of the present session. Eight years ago the Senate passed a bill appropriating \$250,000 a year for a period long enough to cover the estimated cost of a cable to Honolulu. If it were needed then, it is almost indispensable now. There are many difficulties in the way, and much preliminary work to be done, but the route to Honolulu has been surveyed, and it would not take many months to survey the route from Honolulu to Manila. The work ought to be undertaken without delay. Fifty years ago Mr. Seward predicted that the Pacific Ocean, its shores, its islands, and the vast regions beyond, were destined to become the chief theatres of the world's activity. The prediction already is being fulfilled. If the United States is to play its part with any credit, it is high time we were identifying ourselves with every plan for the development of this immense region so rich in promise to coming generations.

#### Another Temperance Victory

An event that should not pass unnoticed is to be found in the passage of a bill by the Alabama Senate allowing counties at their option to adopt the public dispensary plan. This provides that no liquor is to be drunk on the premises where it is sold, is not to be sold before 9 A. M. nor after 6 P. M., nor in packages of less than half a pint, and no customer is to be furnished with more than one package in a day. The dispenser is to receive a salary which is not dependent upon the amount of liquor sold. This measure is said to be favored by the Alabama prohibitionists. While it is very much inferior to prohibition, it is an immense step towards it, for it abolishes the saloon and takes the liquor business out of politics. When politics and profit are eliminated from that nefarious traffic, the time will not be far distant when all temperance people will get together.

#### Lower Rates of Interest

Although there are reports of a large volume of business in the United States, and immense sums of money are re-

quired, it is noticeable that the money market still rules very low. Conservative investments yield only a little more than three per cent., and the most carefully managed savings banks rarely pay more than four per cent. dividends. The explanation is not far to seek. The great industrial corporations, whose capital runs away up into the millions, carry on their business without coming into the market as borrowers. When the same business was done by thousands of individuals, they regularly came to borrow money at certain seasons. Again, the great railway corporations are rarely without sufficient funds for all their needs, and some of them keep large deposits in the principal cities. It is for reasons such as these that money rules so low; and as long as the present tendency continues there is no prospect of safe investments paying anything like the rates current twenty years ago.

#### War Investigation Committee Reports

The report of the Commission appointed by the President to investigate the conduct of the war was published last Sunday. The result of the inquiry is strictly in accordance with predictions made months ago. The verdict is undoubtedly warranted by the evidence, but it will not be received with anything like general satisfaction. Unless the country has been very grievously misinformed, there were many instances of incompetency in the management of our military operations last summer. Many reports were idle, many were positively silly, and many of the alleged hardships were such as are incident to any campaign; but the petty quarrels and jealousies of the chief officers of the War Department, and the condition of many of the camps, hospitals and hospital ships, called for a vigorous report from the Commission. Either the members were most unfortunate in getting at the truth, or else the public has been kept in the dark. The report says that Secretary Alger lacked the complete grasp of the situation which was essential to a satisfactory administration of his department, but it does not attribute the importance to this lack which might have been expected; that General Miles was derelict in his duty in not promptly investigating a report that the beef had been chemically treated; that General Egan discharged his duties with singular ability and success, so that, almost without exception, wherever troops were found, whether on board transports or in camp, the lawful ration was at hand; that millions of money were expended without any charge of corruption; and that there is really nothing to condemn except the abundance of red tape which at times hampered the arrangements for the health and comfort of the army. As to the beef, the Commission reports that there was no reason to complain of it. The wholesome admonition that it is poor policy not to provide for emergencies, and that the chief cause of complaint and delay was due to antiquated notions of routine and failure to keep on hand a liberal supply of imperishable necessities, ought not to be lost.

#### News from the Philippines

It has been a trying week in and about Manila. It was confidently predicted that after the disastrous defeat of the 4th inst. the insurgents would be eager to sue for peace. Unfortunately this prediction is not likely to be fulfilled. The insurgents have maintained a stubborn resistance, and, although severely punished, show no signs of yielding. Parangue and about twenty other small towns have been captured; the insurgents burning the most of them as they retreated. Very efficient aid was rendered by the Monadnock, Charleston, Concord, and several converted gunboats, which Admiral Dewey sent up the Pasig River to shell the hiding places of the Filipinos. On the 10th, Calocan was assaulted and speedily captured with but small loss of life on our side, although the enemy's loss was very heavy. The bamboo jungles are full of armed rebels and there is considerable desultory firing on both sides. As a rule the enemy's shots fall short, while the heavier guns of our men of war drop shot and shell into the hiding places of the rebels with deadly effect. Careful estimates place the loss of the Filipinos at 2,500 killed, 5,000 wounded, and several thousand taken prisoners. The American loss up to Monday night was given as 65 killed, 257 wounded, and two missing. The surface of the country is favorable to guerrilla warfare, and the work of pacifying the island is likely to occupy several months. The rebels are now concentrated at Malabon, the capital, and preparing to offer a desperate resistance. They appear to be well armed and thoroughly in earnest. While there are numerous reports of dissatisfaction with Aguinaldo's leadership, up to this time the Filipinos have been loyal to him even under the most trying and crushing defeats. It will be well to make considerable allowance for any unfavorable estimates of the disposition and character of the insurgents for the present.

Iloilo was captured by our combined land and naval forces, on the 11th, without any loss of life on our side. Gen. Miller demanded the surrender of the city within a given number of hours, and warned the rebels not to make any demonstration during the intervening time. As they at once began to move guns and make preparations for defending the city, the Baltimore and the Petrel opened fire, and the American troops were quickly landed. The rebels set fire to the town and retreated, but the fire was extinguished by our forces before any great damage was done. Iloilo, on the island of Panay, is the seat of the so-called Visayan republic, and its capture with so much ease is a subject of special congratulation. The pacification of this island will now be undertaken with the chief difficulty removed at the very beginning.

It is gratifying to be assured that neither Admiral Dewey nor General Otis is hampered with instructions from Washington. From what these two officers have already accomplished the country is quite satisfied that they are thoroughly competent to deal with the situation. It may be added that there are two generals of the same name now at Manila. General Elwell S. Otis is the Commander-in-Chief, and General Harrison Gray Otis is in charge of a brigade.

## GATHERING POWER IN ACTION

IN his new book on Rome, Mr. Marion Crawford says, with remarkable insight into the meaning of practical experience: "The really great man gathers power in action, the average successful man expends it." This is the expression of a truth which is most useful. For the attendant result of the majority of human effort is speedy exhaustion. There is an extravagance pervasive in modern life which is a thousandfold worse than the patent and dreadful wastes which the economists are challenging. It is the useless expenditure of nervous and spiritual energy in the multiform enterprises of our highly organized life. And many of these could be avoided if we only realized the capacity of the soul to gather power in action. Every person ought to be like those knots which are the favorites with fishermen and sailors, which increase their grip with the intensity of the strain put upon them. And a large part of the listlessness of life is not caused by too much action, but by too little. There is nothing, in fact, that does the soul so much good as to thrust it suddenly into the midst of conflict and commission it to the achievement of a task hitherto deemed impossible. Expenditure will be involved in the enterprise, but the increase of power will attend the earnest effort. Here lies the source of help when we shrink from duty. To reckon simply with what we must give out, is not enough. We must reckon, also, with the power which we shall gather as the effort is entered upon. This, too, is the reason why we can so often trust a task to one who seems possessed of little power. We can count not only on what he has at the outset, but on what he will gather as the work gets under way.

Young people come to the pastor with shrinking courage as they face the responsibilities and larger duties of church membership. They often think the pastor over-confident to the point of foolhardiness because he urges them to give to the winds their fears and trust stoutly to the unknown future. But he knows the power of the soul to gather energy in the midst of action, and this is his warrant in urging others to greater effort. Thus the truth has a splendidly practical meaning to every one who hesitates upon the threshold of a new enterprise. Then it encourages one to reckon up not only the strength that one has at command, but also the power of the soul to gather energy in the progress of effort.

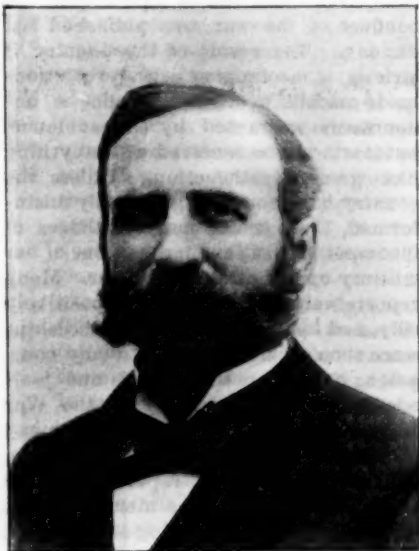
## Insanity in Maine

DURING the last twenty years the population has increased about eight per cent. The number of the insane has increased almost sixty-six per cent. At the close of the year 1880 there were 436 patients in the insane asylum; in 1890 there were 626; and there are now 733. The wretched conditions at the asylum caused by overcrowding have induced many people to provide other places for their confinement, so that it is quite within bounds to say that the number of insane persons in the State has doubled during the last twenty years. No less than 234 patients were committed to the asylum

during the past year. This is a sad record. The building of another asylum at Bangor will relieve the crowding of these unfortunates, but if there were some way to prevent this enormous increase it would be a great blessing to the State. It is reported that one-fourth the men committed during the past year were farmers. It was long ago suggested that the lonely life of the old people on the farms, abandoned by the children, was very largely responsible for the increase of insanity. Might it not alleviate this startling condition of things if all these children were every week to send some affectionate word back to the homes which their departure has made so lonely for their fathers and mothers?

## A New Professor of Sociology

THE Boston University School of Theology has always been conspicuous for intelligent and courageous leadership. To begin with, the prophetic insight and apostolic zeal of Dempster broke the stubborn soil of popular indifference, prejudice, and opposition to professional education for the ministry, and cleared the way for the founding of Garrett Biblical Institute, and later of Drew Theological Seminary. After the



PROFESSOR J. M. BARKER.

period of its adolescent isolation in northern New England had passed, the sound business judgment of eminent New England laymen brought the institution back to the rich historical, literary and religious environment of its original birthplace in the vital centre of a great metropolitan city. Then the genius of a Warren gave the School higher ideals of scholarship and the breadth of university organization; while the sainted Latimer, our American John Fletcher, further developed its guiding principle of conservative progress, viz., unwavering loyalty to those vital doctrines of evangelical teaching which have made Methodism what it is; liberty of opinion as to non-essential doctrines; earnest study and free discussion of living questions; and progressive adaptation to the needs of the times.

Successive steps of permanent advancement soon followed. The Graduate School of the University was opened to theological students; the splendid Hall on Mt. Vernon St. was secured; the Jacob Sleeper Fellowship for European study was founded; the attendance of college graduates was increased from two to the present handsome total of 120; a beginning was made in the introduction of the elective system; and finally, a year ago, new emphasis was put on instruction in preaching by the

election of an additional professor to a separate chair of Homiletics.

The situation of the School in the midst of a great city population gives it unsurpassed facilities for the newer sociological studies. Nearly ten years ago members of the School founded and have since manned the first Methodist University Settlement in the United States. The excellent work already done in Boston by students of neighboring divinity schools in the study of the economical, social and religious condition of the poor, has made the need of such expert instruction and training for our own theological students all the more apparent. No one can overestimate the importance to the future leaders of Methodism of such first-hand knowledge of the social and religious problems of the American city.

The policy which has hitherto made our New England "school of the prophets" an up-to-date institution is once more illustrated in the election of Dr. John M. Barker, of Delaware, Ohio, to the chair of Sociology. The professor-elect comes of sterling New England stock. He is a classical graduate of Ohio Wesleyan University, and an alumnus of Boston University School of Theology. He has also earned the much-coveted doctorate in philosophy in the Graduate School of Boston University. Dr. Barker's special interest in sociology and the problems of the city began in his student days with his experiences in mission work in South Boston and Charlestown. His knowledge was greatly widened by six years' devoted labor in Pachuca, Mexico, under the auspices of our Missionary Board; followed by five years of active pastoral experience in the Erie Conference. During the last ten years Dr. Barker's intimate association with President Bashford in securing for Ohio Wesleyan University its recent phenomenal increase in material resources and scholarly influence, has given him personal acquaintance with the ideals and problems of university education and wide opportunities for a close study of the aggressive Christianity of our larger American towns and cities. Professor Barker is the author of books upon "Colleges in America," "Wealth," and "History of Ohio Methodism: A Study in Social Science." The work on American colleges called forth favorable comments not only from many American college and university presidents, but also from Mr. Gladstone, Archdeacon Farrar, and James Bryce in Europe.

Professor Barker, whose genial and intellectual face we present to our readers, is in the prime of life, and is sure to prove in every respect a strong addition to the theological faculty.

## Prof. George A. Coe, Ph. D.

ON Tuesday, Wednesday and Thursday evenings of last week, Prof. George A. Coe, of Northwestern University, delivered a course of lectures before the School of Theology, Boston University, upon the general subject of "Studies in the Psychology of Religion," subdivided as follows: "Relations of Adolescence to Religious Experience," "The Dynamics of Personal Experience," "The Psychological Content of Spirituality." An abstract of the first lecture appears in this issue; the other two will follow next week.

Professor Coe, whose portrait is given on the cover, was born near Rochester, N. Y., in 1862, son of Rev. George W. Coe, of Genesee Conference. He comes from good English and Dutch stock, on his father's side descended from Robert Coe, who came to this country from England in 1634 in the ship "Francis," landing in Boston; and on his mother's side from Steven Coerte of Voor-



bles, who emigrated from Holland to New York in the ship "Bontekoe" (spotted cow) in 1660. He prepared for college at Genesee Wesleyan Seminary and Cazenovia Seminary, and graduated from the University of Rochester with high honors, at the head of his class, in 1884, and from the School of Theology of Boston University in 1887, being one of the two Commencement speakers from the School. The next year he spent in advanced theological and philosophical study at Boston University; and in 1890-91, as incumbent of the Jacob Sleeper Fellowship, he pursued the study of philosophy in the University of Berlin, Germany. He received the degree of Ph. D. from Boston University in 1891. From 1888-'90 Dr. Coe was professor of philosophy in the University of California at Los Angeles; in 1891 he was elected acting professor of philosophy in Northwestern University at Evanston, Ill.; and in 1893 he was advanced to the John Evans professorship of moral and intellectual philosophy, which he still holds. Prof. Coe is a frequent contributor to the *Methodist Review*, *Mind*, *Philosophical Review*, and other publications. His lectures in this city were highly appreciated by the Theological School and other friends, as was also his address before the Preachers' Meeting on Monday.

### PERSONALS

— The late Mrs. Catharine McDowell, of Toronto, Canada, bequeathed \$1,000 to our mission work in Africa.

— Rev. C. H. Yatman, the well-known evangelist, sails from San Francisco on Feb. 21 for his second evangelistic tour around the world.

— Rev. T. P. Fisher, of the Bombay Conference, and Miss Mabel Hanson, of Stoneham, Mass., were married at Baroda, India, Dec. 22, by Bishop Thoburn.

— Rev. E. S. J. McAllister, pastor of Pine St. Church, Portland, Me., was married, on Jan. 31, to Margaret Jones, daughter of Mrs. Henry H. Wiley, Locust Grove, Bainbridge, Pa.

— Prof. F. Spencer Baldwin, of Boston University, has a critical and suggestive contribution in the *North American Review* for February upon "Some Aspects of Luxury."

— Rev. J. W. Cassatt, D. D., an honored superannuate of the Cincinnati Conference, whom the *Western* characterizes as "an ideal man of God," died in Greenville, O., Feb. 4.

— Rev. Dr. A. C. Courtice, editor of the *Christian Guardian*, the official organ of the Methodist Church of Canada, has been obliged to take a rest of several weeks on account of nervous exhaustion.

— Rev. James Needham, of the Methodist Episcopal Church, South, recently celebrated his 99th birthday by preaching an anniversary sermon. "A remarkable case of ministerial longevity" indeed!

— Rev. Osman F. Hall, M. D., of Rock River Conference, has been selected to fill the place of Dr. F. M. Woolsey as medical missionary at Chungking, China. He will sail from San Francisco, Feb. 21.

— Prof. A. R. Crook, of Northwestern University, has been elected a fellow in the Geological Society of America, in recognition of his eminent services in that special field, both in research and publication.

— Rev. C. L. Goodell, Ph. D., pastor of Hanson Place Church, Brooklyn, has already received 176 members on probation as the result of extra services in January, when he preached nearly every evening. Thirty or forty more will be received next month. Dr.

Goodell is lecturing this week before the Winter Chautauqua at Binghamton, N. Y., upon "The Greatest Story in the World" and "Heroes in Homespun."

— Rev. J. D. Pickles, Ph. D., will preach the sermon before the faculty and students of Colby College, Waterville, Me., Feb. 19.

— Mrs. Jane Tinsley Waugh, wife of Rev. James W. Waugh, of our North India work, has been spending some time recently in Delaware, Ohio, where she has finished oil portraits of Miss Isabella Thoburn and the late Miss Phebe Rowe for the Woman's College, Lucknow.

— Rev. Henry Van Dyke, D. D., who had decided to accept an invitation to the professorship of English literature in Johns Hopkins University, has been induced by his friends and parishioners to reconsider his decision, and will remain pastor of the Brick Presbyterian Church, New York city.

— Speaking of the late Rev. Dr. Charles S. Robinson, the well-known Presbyterian clergyman of New York, "a man of versatile talents and tireless energy," the *Evangelist* says: "With all his varied accomplishments he was pre-eminently a preacher of the Gospel. The ministry was more than a profession, it was a passion with him."

— Rev. Louis Albert Banks, pastor of First Church, Cleveland, O., following the course to which he has been accustomed for the past fifteen years, preached every night (except Saturday) in January. Many were spiritually quickened and many converted, as is shown by the fact that on Sunday, Feb. 5, Dr. Banks received 213 new members—136 on probation and 77 by letter. This large number by letter does not indicate a simple exchange from other Cleveland churches. Only seven on the list came from churches in Cleveland; the other seventy were men and women who had been in the city, some of them a few months, and others two or three years, but still retained their membership in some other city or State.

— Dr. Reuben Thomas has a delightful article in last week's *Congregationalist* upon the late Rev. Dr. Charles A. Barry of England. "His personality," he says, "was winsome and attractive. So genial and companionable was he, that it was a delight to have him in the home. There was a beautiful naturalness in his whole deportment. He carried himself with dignity and was averse to all frivolity, but there was no artificial or professional mannerism about him. He hated what he called 'the modern Pharisaism'—that type of piety which consisted in self-congratulation because of some innocent things let alone. He had a good deal of that straightforward manliness for which his native county of Lancashire is noted. Richly endowed with what is known as common sense, he was never tempted to believe that there might be something spiritually superior in those platitudinous assumptions of the possession of a higher life to which some men, not endowed with a high order of intellectuality, lay claim."

— Rev. R. E. Bisbee, of Chicopee, has a very frank and interesting contribution in the *Coming Age* for February upon "Some Characteristics of Edward Bellamy." We quote this important paragraph: "The question is often asked: Was Mr. Bellamy a Christian? The answer will depend on the conception of what Christianity is. If we approach the question from the standpoint of the highest ethics, we shall decide in the affirmative. If we approach from the orthodox standpoint, we may, if we are of the blue-stripe, decide in the negative. Mr. Bellamy did not attend church, and would not send his children to the Sunday-school. He was afraid, he said, that they would be taught more error than truth, and preachers as a rule had very little of value to say. h.

sounds a little harsh, and to those who did not understand his motive it seems a little unfair; but the truth is, Mr. Bellamy was a spiritual sensitive. He was a profound lover of the truth, and could not bear what seemed to him the slightest error. With him the great essentials of Christianity were truth and love. The dogmatic utterances of the pulpit were oftentimes like discords in music; they were simply unbearable to his refined ear."

— Rev. F. B. Meyer, of London, has, with Mrs. Meyer, gone to India to visit conferences of missionaries of all sects.

— Chancellor Thoburn of Puget Sound University has accepted an invitation to the pastorate of Centenary Church, Portland, Ore.

— At the dedication of Wagoner Place Church, of our sister Methodism in St. Louis, Jan. 29, Bishop Candler, of that denomination, preached in the morning, and Bishop FitzGerald, of our church, at night.

— Rev. Geo. M. Jeffrey, recently of the Des Moines Conference, and a missionary in Utah, now of the Rock River Conference, and stationed at Peotone, Ill., has been asked by the proper authorities of the church to go as a missionary to Porto Rico.

— Rev. Dr. Frank W. Gunsaulus, president of Armour Institute and pastor of Plymouth Congregational Church, Chicago, has been invited to succeed Rev. Dr. N. D. Hillis as pastor of Central Church, Chicago, if the trustees of Plymouth will consent.

— Rev. Daniel McGurk of the South American Conference has returned to this country with his family from Rosario de Santa Fe, Argentina. Rev. Dr. Charles W. Drees of the same Conference sailed for Buenos Ayres, Jan. 21, to resume work in that city.

— "Ian MacIaren," the celebrated Scottish writer and author of "The Bonnie Briar Bush," has arrived in this country to visit the Pacific coast. He will lecture in Tremont Temple, Boston, on Monday, March 6, on "The Place of the Minister in Scotch Life," also on Tuesday afternoon on "The Annals of Drumtochty."

— That brilliant veteran editor, Dr. Henry M. Field, who has been editing the *New York Evangelist* for over forty-four years, having been cautioned by his physicians against the exhausting labor which his position entailed, has given up the control of the paper, disposing of his interest to a new corporation, at the head of which is Mrs. Louise Seymour Houghton, for a decade or more on the paper's editorial staff. Dr. Field will still, however, keep in touch with the *Evangelist* by contributing letters as he "wanders up and down in the earth." His "late afternoon hour" will not be an hour of idleness. In his "Personal" word in last week's issue he takes his readers into close confidence in his own inimitable, tender fashion. There is food for reflection in one pertinent paragraph:—

"How is it about editors? Well! they are not mentioned in the Bible; they are not specified in the Ten Commandments; but they may come under some general principles. I will not admit that they are greater sinners than other men; but they are exposed to peculiar temptations which they are happy indeed if they escape. Their profession—if it may be honored with the name of a profession—is the most exacting of all—and the most merciless in its exactions. I used to think that the Israelites had a hard time in Egypt when they had 'to make bricks without straw,' but that is what an editor has to do every day. If there is no 'sensation' in the air to stir the blood of his readers, he must create one by the exercise of his imagination, in which rumors or reports, of the flimsiest kind, are enlarged to great dimensions. The religious papers have not quite the same temptations, and are not called upon to exercise quite so much 'creative

power,' but every editor has an ample field in the realities of life—in the very dangers that grow out of modern civilization."

— Thomas J. See, of Minnesota, has been appointed a professor of mathematics in the Navy. He has a high reputation as an astronomer, and will doubtless be sent to duty at the Naval Observatory.

### BRIEFLETS

Several important matters fail to receive attention in this issue, as no mail, except a few local letters, had been received since Monday morning up to the hour of going to press, on account of the great storm.

This week Professor Bowne presents the last of his "Studies in the Christian Life." They will soon be published in a book.

Bishop Hartzell has started a paper called the *New Africa*, to be issued by the College of West Africa at Monrovia, Liberia, of which Rev. A. P. Camphor is president.

It is to be hoped that a large gathering of the former students of Tilton Seminary will take place at the annual banquet at Young's Hotel, Boston, Feb. 24. Reunion from 6 to 7 o'clock. Prof. Solon I. Bailey, whom so many know, will be present. He goes immediately after to Peru to continue his work in connection with the Harvard Observatory.

The promises of God have been likened to branches hanging over the water, that "the Lord's poor, half-drowned children" may get a grip on them and lift themselves out. This is very well, and many a one has saved himself in just this way from going to the bottom. Still, there is no need that God's children ever come to be even "half-drowned." They may "stand on the promises" and bid defiance to all the "howling storms of doubt and fear" to overthrow them or cast them into the stream. This is better. It is grand to be delivered when we fall into trials and temptations, but it is grander so to live that these things pass by.

At the recent unveiling of the tablet, in the chapel of the Naval Academy at Annapolis, in memory of Ensign Worth Bagley, the first American officer to fall in the Spanish-American war, Chaplain Henry H. Clark, U. S. N., made an impressive address, from which we excerpt the following:—

"There is a larger word than patriotism. We have shown it to the world. It is humanitarianism. Ensign Bagley fell for his country; he likewise fell for humanity. An English paper said: 'The war began for two reasons, Maine and humane.' The war was not a war of revenge. 'Remember the Maine' was indeed sometimes a battle-cry; but it really meant memories of the 'Maine.' Justice and not revenge is an attribute of the American heart. And memories of the 'Maine' became the mightiest forces of the humane—accentuated it as no nation but our own has ever dared to do. Humanitarianism, therefore, has its wreath to hang about the memory of this young officer; and the day shall come when men from Cuba, from Porto Rico, from the Philippines, shall stand before this memorial and, with thought intent on the sacrifice he made, in whose honor it is raised, they shall say: 'He died for our redemption. He helped to unfurl a flag above us which caused to rise upon us the morning of a new life; that began our day of liberty and prosperity; and a flag that shall fly above us for our safety and prosperity with the continuity of its own beautiful stars.'"

The spiritual treasury opens its secrets to him who has mastered the art of self-denial. Whoever has learned to deny and forget himself, so that he readily puts aside his own will and joyfully welcomes God's will as every way better, may take what he chooses out of the divine storehouse. He has peace and rest, for nothing can disquiet, displease or disturb him. He has a joy which, de-

scending straight from heaven, no man or earthly influence can take away. He has constant victory, for though temptations will not cease to come, their power is effectually broken, and he meets them with a shout of triumph. It would seem, when all this is carefully considered, as though holding on to our own way and refusing to surrender in all things to God, was about as great a piece of folly as any man could commit. Yet it is constantly committed. Why?

Rev. Wm. R. Huntington, D. D., rector of Grace Protestant Episcopal Church, New York, preached in Trinity Church, Boston, last Sunday, on the need of a National Church, and the ease with which it might be obtained in the United States. The present unhappy state of the Church of England, of which the Protestant Episcopal Church in the United States claims to be a part, does not emphasize the desirability of such an institution, but one reads the lengthy report of the sermon as displayed in the daily press to learn how church unity is to be brought about. The distinguished rector applies the old formula, so simple, so effectual, and so utterly impossible: "Just come over to us, all of you, and that will make a National Church." "For the practical purposes of a National Church it will suffice if the great bulk of those who accept the Bible as in a special sense God's book, who confess the faith of a Christian in the simple terms of the Apostles' Creed, who stand by the sacraments of Christ's appointment, and believe in having a ministry which shall be worth its merit-mark everywhere—it will be enough, I say, if these can be persuaded to come under one roof."

There are only two churches that have a ministry "worth its merit-mark everywhere"—the Roman Catholic and the Greek. Both these churches utterly repudiate the ordination of the clergymen of the Protestant Episcopal Church. It is safe to affirm that if Dr. Huntington is ever authorized to say that all the members of his church are ready to be immersed for the sake of promoting church unity, we shall be a great deal nearer such a union than we are now. In the meantime the four million Methodists will try not to feel lonesome even if we are a people with whom the Protestant Episcopalians have no ecclesiastical dealings.

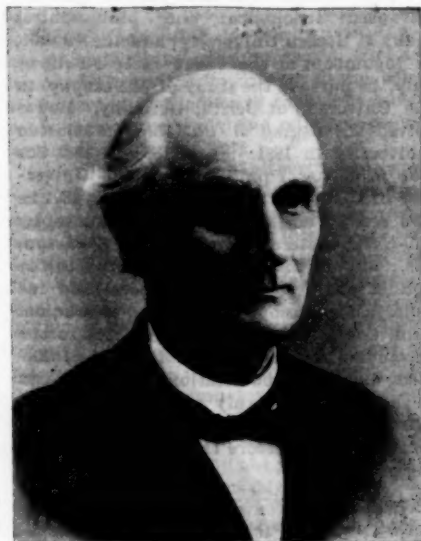
### Death of Rev. C. F. Allen, D. D.

THIS venerable and highly-esteemed member of the Maine Conference died at his home in Portland, Me., early in the morning of Feb. 9, having just passed his 83d birthday, a notice of which appeared in ZION'S HERALD of last week. Dr. Allen has been, for some years past, a confirmed invalid, having been stricken with paralysis soon after the sad death of his son William by a railroad accident.

Charles F. Allen was born in Norridgewood, Me., Jan. 23, 1816, of Methodist parents, and was the nephew of the famous "Camp-meeting John" Allen. He and his honored brother, Stephen—who was long a member of the same Conference—were graduates of Bowdoin College, Maine. He joined the Maine Conference in the class of 1843, numbering twenty-six—the largest class which ever joined that Conference, of whom only four survive. Dr. Allen has been a prominent figure in the Maine, and for a time in the East Maine, Conference for fifty-six years. Among the prominent churches in these Conferences which he has successfully served are Chestnut Street, Portland (twice), Bangor, Bucksport, Biddeford, Bath, Augusta, Hallowell, Kent's Hill, Farmington, etc. From 1871 to 1878 he was president of the Maine State College at Orono. He served as presiding elder on the Lewiston

District, and represented his Conference in the General Conferences of 1864 and 1868; he was a reserve in 1880 and 1880.

Dr. Allen did not aspire to anything more honorable than to be an earnest Christian pastor. He esteemed it the highest honor to be permitted to preach the Gospel of the grace of God. He was never a place-seeker, but to the end of his long life remained a



REV. CHARLES F. ALLEN, D. D.

humble Methodist preacher. He was every inch a Methodist, and esteemed it an honor to be so considered. And yet there was nothing narrow or sectarian in his make-up. He was never regarded as a radical in church or state, but was never a soft sentimentalist, without a mind of his own. He held firm opinions on all questions, and was frank to express them, but with moderation and becoming modesty. He was, in the best sense, a Christian gentleman. He was a model Christian pastor, performing his work faithfully, but always with great kindness. His people invariably loved him, and his memory, in the several churches he served, is fragrant.

As the good man lived, so he died. For several days he had seemed very weak, apparently threatened with pneumonia. To the last rational moments he was bright, cheerful and sunny. For him death had no terror. His faith was unshaken, his hope was full. There were no clouds. The chamber where the good man gathered up his feet in death seemed quite on the verge of heaven, and we doubt not the angels stood ready to escort his saved spirit to the "city of the Great King." Our people still "die well."

Mrs. Allen, who survives her husband, is the sister of that saintly soul, Rev. Charles W. Morse, whose beautiful life was a perpetual benediction to all who knew him. She is a lady of great excellence, and has ever been a tower of strength to her husband through his many years of toil. And during these years of her husband's utter helplessness she has watched over him with almost angelic tenderness and solicitude. We commend her, the son—Prof. Charles M. Allen, of Pratt Institute, Brooklyn—and the two daughters—Mrs. Mary E. Brown, of Pasadena, Cal., and Miss Isabel—to the prayerful sympathy of the church of which the now sainted husband and father was so long an honored minister. A suitable obituary may be expected.

We expected to give a brief account of the funeral services, which were announced for Monday at 2 P. M. in Chestnut St. Church, but the mail from Portland was evidently delayed by the storm.



## A FLIGHT IN WINTER

THE editor ran away from office cares last week for a few days, with Tampa, Fla., as his objective point. The atmosphere in Boston was comparatively mild, with a light and lazy snow falling, on Tuesday, the 7th, the day of his departure. The next morning we found New York congested with snow, the great metropolis not seeming to know how to care for a storm as well as our own city. We timed our going so as to look in on the annual meeting of the

## BOOK COMMITTEE,

which was in session in New York. To all Methodist editors this is an especially important and profitable gathering, because it is possible to here learn the real status and condition of the Methodist press and to compare notes with those who are engaged in a strenuous effort to maintain the reputation of our journals and at the same time make a profit for the worn-out preachers and their families. The editorial fraternity was well represented, though there were some notable and much-missed absentees. Among those present were Dr. Kelley of the *Methodist Review*, having just returned from St. Augustine; Drs. Buckley and Herben of the *Christian Advocate*; Dr. Hurlbut of the Sunday-school periodicals; Dr. Moore of the *Western*; Dr. Young of the *Central*; Dr. Smith of the *Pittsburg*; Dr. Nast of the *Christliche Apologete*; Dr. Berry of the *Epworth Herald*; Dr. Cooke of the *Methodist Advocate-Journal*; Dr. Fisher of the *Pacific Advocate*; Dr. Sawyer of the *Northern*; Dr. Nagler of *Haus und Herd*. We missed Dr. Scott of the *Southwestern*, Dr. Matthew of the *California Christian Advocate*, Dr. Shank of the *Omaha Christian Advocate*, and especially Dr. Edwards of the *Northwestern*, and Dr. Thompson, the successful assistant editor of that paper. Of course the Book Agents were there — Dr. Eaton, wise and practical, and Dr. Mains, a fine complement to his colleague, both doing well, in the face of the sharpest competition and many limitations, in their aim to give to the church an up-to-date literature and at the same time provide a generous benefaction for the supernumerary; Dr. Curtis of the *Western House*, fitting well into his responsible position, and proud, as he has a right to be, of the magnificent showing which he is able to make, and Dr. Jennings, well-poised, clear-headed, enterprising, making a gratifying exhibit for the Chicago department which is under his special control.

The members of the Book Committee include strong and representative men, especially among the laymen. It would be difficult to find better business men anywhere than Messrs. G. O. Robinson, O. P. Miller, E. B. Tuttle, J. E. Andrus, T. J. Preston, Richard Dymond, H. A. Salzer, J. N. Gamble, R. T. Miller. Some of the ministerial representatives would be much more useful if they could be kept upon this committee until they had passed the novitiate experience and once learned that making newspapers and books is a specialty that needs to be studied in order to be understood, and that there is a wide difference between the theories which any new man will carry with him to such a committee and those he will take away with him after four years of practical experience therein. Our own Rev. S. O. Benton, D. D., is the acceptable and popular secretary.

The reports of the Book Agents, the local committees at New York and Cincinnati, and the editors were not as encouraging as we had hoped. The Eastern House does not make a flattering record. The *Western House*, as heretofore, has made the money. Few of the official papers are self-sustaining. The *Methodist Review* is still published at a loss. The *New York Advocate* for the last year, on account of increased expense in new

press and illustrations, comes out "about even." It is expected that a much better showing will be made next year. The *Western* and *Northwestern* make a debit record for the year; the *Pittsburg* shows a small credit balance; the *Epworth Herald* makes something, but the amount we could not learn; the *Central* reports a small margin. All the subsidized papers make an unprofitable showing. Take it all in all, the session was depressing. A committee was formed, after long and tedious discussion, to ascertain why so many of the *Advocates* make so poor a showing financially, and to recommend some way in which the deplorable leakage may be stopped. In this discussion some interesting things were said. Dr. Eaton, with his frank, Abraham Lincoln way and style of seeing situations and speaking the needed practical word, observed that the trouble with Methodist journalism was that "we have too many papers." Dr. Horace Reed, along the same line, said that it was not more information that the Committee needed in order to work a cure of the bad conditions, but courage enough to act on the information which every member of the Committee possessed. In the remarks of these two representative men there was revealed a true diagnosis of the whole situation. The General Conference, as *ZION'S HERALD* alone affirmed at the time, acted most unwisely, if not unjustifiably, in voting subsidies to so many papers. We believe money is thus wasted that should be saved for the worn-out preachers and their families. Twenty-five thousand dollars a year, one hundred thousand dollars during this quadrennium, will thus be withdrawn from the profits of the Book Concern and taken from the supernumerary preachers and their families. And the simple fact is that these subsidized papers are not being helped to self-support thereby, as was claimed. We have always believed and asserted that, if a Methodist paper were anywhere really needed in this country, it could, with proper management, be supported. If after years of experiment it cannot be sustained without a subsidy, then that fact should be conclusive evidence either of the inefficiency of the management or that there is really no local need of the paper — perhaps both. We do not include in this statement the *Southwestern Christian Advocate* of New Orleans, which is really a missionary paper, and should be made an exception. Dr. Scott has made an excellent record under the circumstances. The most successful paper in American Methodism financially is the *Michigan Christian Advocate* of Detroit. This paper is highly favored in the ability and devotion of its editorial and business management and in the kind and measure of its patronizing constituency. This paper proves beyond a peradventure that the whole system of subsidy is needless — we had almost said wicked. The church at large looks to its Book Agents and this Book Committee to deal conscientiously and heroically with the whole business. In a matter so important the Methodist public has a right to the bottom facts in the case, and it is worse than folly to do any of these things in a corner and to attempt in any degree to conceal the real situation, as many try to do.

We left New York for

## WASHINGTON

on the Royal Blue Line, which has good reason for making the claim that its trains from New York to Washington are the "fastest and the finest in the world." The trip was made in five short hours, our train running into the Washington station at just 8 o'clock P. M., the time fixed for arrival. But Washington is terribly cold — seven degrees below zero — and covered with several inches of snow. We never before saw the capital thus snowed in and frozen. But little attempt has

been made to clean the sidewalks, and they are covered in many places with several inches of ice which is frozen into a rough and perilous surface. Boston as we left it seems almost springlike compared with this much-vaunted city. It is amusing to see the Negroes try to protect themselves from the inclement weather. Their heads and ears are covered with every sort of a wrap, and their feet are wound about with carpeting and matting tied on in the most grotesque fashion.

Though we remain here only a few hours, we look in on the Senate and the House of Representatives. Chaplain Milburn opens the Senate with a brief invocation, perhaps fifty words in length, not more. The Senate seems to us to be degenerating in personnel, the statesman giving way to the wealthy politician. One face especially is tenderly missed — that of Senator Morrill, whom we have always seen in his place at previous visits. Judge Ross of Vermont sits in his seat, the appointee of Governor Smith. Doubtless Senator Ross is a very worthy and able man, but the Vermonter still proudly interested in his native State does not look on him in his present position with any enthusiasm. Ex-Gov. Wm. P. Dillingham should have succeeded Senator Morrill. It was the ardent wish of a large majority of the people of the State of Vermont, as Governor Smith very well knew. The New England contingent in the Senate, is, on the whole, quite creditable. Senator Proctor is in Cuba, investigating. He will be heard from again concerning that island. Senator Chandler is a much-abused man. He is a politician, but he is also a man of ability and nerve and of clean moral life. Senator Gallinger is aging. In him the politician predominates. Senator Lodge was in his place, looking cheery and self-possessed. Senator Hoar was not there. The *New York Sun* and other great dailies that are pillorying him for his action against the ratification of the treaty as if he had acted with other than the most sincere and conscientious purpose, do not know this Massachusetts nobleman. Though we disagreed with his position at the last, and became impatient with him, yet we never doubted the purity of his motives and his profound concern for his country, which, he felt, was entering upon a most dangerous policy. Vindication will not permanently injure him any more than it did Charles Sumner. Senator Frye of Maine is a statesman of large and noble mold. Senator Hale we leave with his own constituents, who seem to possess very excellent qualities of discrimination and appreciation. Senator Hawley we have always much admired, and especially since he rendered that expense account attendant upon his re-election — "three dollars paid for postage." Senator Vest, that nervy and dauntless man from Missouri, is but the physical shadow of his former self; he is dying of Bright's disease. Senator Morgan of Alabama, the world-wide expansionist, is smiling and vigorous. Senator Platt of New York — that wizard in manipulating the Republican Party — was promptly in his seat. He and Senator Lodge were seen chatting pleasantly together.

But we must take a look at the House before we leave the city. Speaker Reed is in his place, standing, and with gavel in hand has just drawled out in his peculiar nasal tone, "Will the House please come to order?" and he persists until it does come to order.

Representative Barrows from our own State, who has done such excellent service in this body, has accepted the appointment of Librarian of Congress from the President. He will fill the position admirably.

But we must now take the train for Jacksonville, Fla.

P. S. We promised our associates to lay down the pen for a few days, but it is impossible. Having thought with pen in hand ceaselessly for two years, the habit is not so easily thrown off.

## MY NEGRO PROFESSOR OF NATURAL HISTORY

BISHOP D. A. GOODSSELL.

WHILE holding the Blue Ridge Conference last fall, I was the guest of a Presbyterian lady who lived in a lonely, old-fashioned Southern house, under the shadow of Mt. Mitchell and about two and a half miles from Marion, N. C. It was a most romantic spot, with a noisy brook on one side, foothills of the Black Range on both sides, with only a pasture path through sedge and loblolly-pines to the chapel in the woods a quarter of a mile distant, and which could only be reached by a wagon by going to the town and back again. Here I came into contact with one of those quiet and heroic lives which good women are so often content to live. My hostess had been left an orphan in her early womanhood with three young brothers to care for. These, with limited means, she had trained and brought up to a most worthy and self-sustaining manhood. Now all are gone and married but one, and he repays her with a devotion only equaled by the absent ones who cannot do enough for the woman who has been father, mother and sister in one.

It rained heavily during much of the Conference. The sodden sedge and dripping trees drenched me daily in going to and from its sessions. There was great temptation, as I had no evening appointments, to sit by the roaring wood fire in my uncarpeted but spotless room, and I confess I was overcome while the rain lasted.

My hostess assigned an old, white-headed Negro, formerly a slave, to care for me, and he was assiduous almost to the point of pain. Years of wandering have given me some capacity for self-help, nor do I think I wholly lack the disposition. Andrew had been a house servant under the old conditions, and had the manners of a good family. In early days, as my hostess said, he had had been a mighty hunter, and, though past seventy, had lost none of his skill. When some argument came up between us as to the anatomy of opossums, he promptly said he would have one when I came back from the morning session of the Conference; and he did! Andrew was right, and the book I had read was wrong.

I have met no man of late of keener observation or closer knowledge of the birds and beasts around him. Finding me interested in what he knew, he would linger after mending my fire in the evening in the hope of further talk, which I was always glad to gratify. So for several evenings I made him my instructor as to deer, bear, wildcats, snakes, raccoons and opossums, making notes of what he said with a view of sharing my knowledge with the readers of the HERALD. And this is what he told me of "coons" and "possums."

"Yer see, Jedge, I'm an ole man now, but I hunted up ter a year ago. I allus went alone wid my dog. Takes a pertickler kind of dog for a possum hunt. Dis time ob de year de possum come near de houses, lookin' fer chickins, but in de snowtime dey makes beds, and

good uns, too, in de hollers ob trees and stumps. De possum make a bery nice bed of dry grass and leaves. He don't sleep in de winter like de bar [bear], but jus' trabbels. When de snow is on, yer kin track him to his holler and cut him out wid an axe. A coon will fight a dog as bad as anoder dog, an' if he ain't a very pertickler good dog, de coon will whip 'im. But, Jedge, dere ain't no fight fer a dog in a possum. He jus' lay down and show his teeth and den make believe he's asleep. But dat possum hab his eye on dat dog all de time. Sometimes a young fool dog come up an' smell him and nose him roun' while dat possum play dead. But if dat dog jes' turn tail on him one minit, dat possum takes to de woods!

"No, dere ain't much fight in a possum, but sometimes an ole possum fight right smart. But you jes' git dat possum in a tree and he'll whip a coon. If he's in a 'simmon [persimmon] tree de possum will whip his tail two, tree times roun' a little branch, and den he'll claw wid all his four feet and bite wid his mouf. But de coon can't hang on wid his tail. Dat's whar he am at a disadvantage; he mus' hang on wid his hind legs. So all coon can do is to fight wid his fore legs and his mouf. Dat's why de possum licks him.

"When I use to hunt possum, my dog would git on de scent and hunt him to a tree. De possum is one of dese yer night-birds. He lie still all day. At night de possum don't hunt for home, but climbs a tree to git rid of de dog. A possum wid a dog after him if he is near home will jes' run in. But, generally, he hang out on a tree as far as de lim' will hold him. Den I shake de tree. He tinks he gwine ter fall and twists his tail anoder turn roun' de lim'. But dat don't do no good, 'case I cut de tree down. When de tree falls de dog will catch him.

"Yer see dar is two kinds of possums — de gray and de black. De black will run same as de fox. Dey is more scarcer dan de gray. Dey are jes as good ter eat, but don't grow so big, 'case dey is a kind of small possum. Black possum don't play dead much. He's ready for a fight and he nebber comes so near de house, but stays in de woods. A good fat gray possum will weigh mebbe fifteen pound, but a fat black possum won't weigh more dan nine. He's a bad lookin' possum 'case he's black! Yah, yah! so he looks more savage dan a gray possum.

"Yes, all possums are great chicken thieves, wuss dan sum low niggers! One night I heered my chickens in a row. I went to de hen-house and dar was a possum on de roost a cuttin' of a chicken roun' de neck. I done git a light quick and set in de hen-house. Den de possum jump down quick and my dog git him. De possum will bite mighty hard. Yer mus' choke him off or tear him out.

"Coons an' possums don't agree much togedder. In dis yer country coons live mosly in de rocks. Some say possum is de best eatin'. I say coon! Possum tastes pretty good, but de coon tastes more strong of wildness. De bes' way to cook a possum is to bile him until he's

half-done, and den put him in de stove oven and bake him. It's bes' to put a little pork in jes' to season him.

"Fore I forgit it, I wants to put yer on about de possum carryin' his young uns. When dey is very young, he carry 'em in his pocket; jus' on his under side. When dey gits big, he carry 'em on his back. De ole possum jes' whip his tail over his back and all de little possums twist de ends ob dere tails roun' de big tail and hol' on right smart. When de possum hain't no young, he jes' drag his tail after him.

"Dere's one ting, Jedge, I don jes' like 'bout de possum. When he find an old dead hoss or cow in de woods, he go and git all his young an' feed on him. De possum love dead things. But mos' of de time de possum lives on nuts, grapes and 'simmons. Den he's de bes' eatin'. But if he's been near a dead cow he taste jes' like a turkey buzzard smell. I don't know how buzzard taste. I never eat none.

"De possum is almos' as smart as de squirrel 'bout layin' up stuff for bad weather. He done lay up acorns and nuts. Yet de possum is a nasty thing. He'll eat anything, don't care what it is. Wildcats are mighty fond of possum. Cats is plenty about seven mile from here in de mountains. Sometimes de possum gits so fat he ain't no good only to throw away.

"But, Jedge, dars much more 'citemment huntin' coons dan possums. Dey both have about four young uns and dey'll fight for 'em. Never see none with more than four. Dere's great sport in a coon hunt. Want more than one dog unless he's a very pertickler good dog. Ebery time de coon's hand tech a dog, he tears de dog's nose, mouf and ears. After a young dog hunts coons for a while dat dog knows somethin'! De dog mus' throw de coon on his back and ketch him on his breast. It's in de night dat we go for coons. De coons tears our corn all to pieces. De dog generally trees de coon on a big tree unless de coon is pushed bery close. Den we cut de tree down, or, if he on a small tree, shake him down. De coon is not so easily caught as de possum. De fall don't hurt him none. He fall on his side and de dog covers him and dey's both in for an awful fight.

"I don' think I know nuthin' more 'bout coons an' possums."

## LOS ANGELES LETTER

"ST. ANGELOS."

IF the day begins with you in New England three or four hours sooner than with us, it also ends sooner; so it is as well to be near sundown as it is to be near sunrise. "Are there not twelve hours in a day?" has an affirmative answer here as elsewhere, but, alas! all the hours are not employed by all the people in the service of Him who is the Maker of all hours, days, and years. "My times are in Thy hands" is as true of us as with David, who made glad recognition of the fact; but many have enthroned Mammon and give eager service to the god of this world. The City of the Angels embraces many in its population who bid fair to have citizenship in the



New Jerusalem, while it also embraces many whose faces are not set heavenward. The name so far as character is concerned does not signify. What's in a name, anyway?

It has been said, "An even exchange is no robbery." From Trinity Church, Norwich, Conn., Rev. J. L. Pitner came to the Southern California Conference last autumn, and to Trinity went Rev. E. W. Caswell. Rumor hath it that Mr. Caswell is doing well in New England, and it is very certain that Dr. Pitner is the opposite of a misfit at First Church, San Diego. Strong in the pulpit and a man of affairs out of it, he will doubtless make full proof of his Pacific Coast ministry as he has in the middle West and on the Atlantic seaboard.

The other new men who came to us last fall, Rev. Dr. Huston to First Church, Pasadena, and Rev. W. A. Atkinson to Long Beach, both from the Ohio Conference, are in high favor with their churches and seem to be as much at home as though they were to the manner born.

You have noted the fact of Rev. Dr. Arthur Edwards' illness, and that he is recuperating in Southern California. It is his first vacation for years, and his first visit to the coast. He asserts that he is gaining every hour, and we mean to keep him until his "youth is renewed like the eagle's." He glorifies this climate, with honey-bees at work in January, has his kodak with him, and will catch some of the scenery, to be reproduced in the columns of the *Northwestern*, and doubtless will in due time say something about this future centre of the United States. I have invited him to visit the grave of Dr. Abel Stevens with me, the ride to which will take us through a veritable garden of the Lord. It will be fitting for one of the great editors of the church to sit by the grave and commune with the spirit of the immortal editor of *ZION'S HERALD* and the *Christian Advocate*, and the incomparable historian of Methodism. By the grave of a good man is a good place to meditate.

The state of the church on this coast is not such as to make boasting possible, and keep within the bounds of truth, even if it were proper; but there are some revival influences and there is some growth, for which we thank God while we take courage. First Church, Rev. Dr. R. S. Cantine, pastor, always has large congregations, and is aggressive in all lines of Christian activity. The parsonage has been sold for \$30,000 and as soon as the church is sold, which will probably be before long, the trustees will proceed to build a fitting house of worship on a very eligible site already secured.

Lots have also been purchased and paid for, for a new church in the Bonnie Brae District, near West Lake Park. Both churches will be built on corner lots, which is not usually the case with Los Angeles churches.

The fact that churches are taxed in this State is not an incentive to the building of costly structures. It is hoped the present Legislature will submit the question to the people, and that relief from the burden of church taxation will

result. A new church has been completed and awaits dedication at Riverside, Rev. B. C. Corey, pastor.

Death has invaded the homes of three of our pastors — Rev. Dr. W. R. Goodwin, Rev. E. S. Chase and Rev. Chan Fan. In each case the wife and mother has heard and responded to the call to "come up higher." And at this writing several of the pastors are ill, notably Rev. Dr. A. C. Williams of Central Church, and Rev. W. A. Knighten of Vincent. Rev. W. Arter Wright, Ph. D., of Ontario, who was compelled to take his wife to Stamford, Conn., for treatment, is eagerly looked for by his people, it being understood that Mrs. Wright's condition will allow him to return with her soon.

A great and successful Epworth League Assembly and School of Methods was held a year ago in the Simpson Tabernacle, this city, and now a greater one is being provided for — greater in plans and outlay of money for the program, and it is hoped greater in attendance. Excell and Gabriel of Chicago will have charge of the singing, and Superintendent Carman of Canada, with Rev. Dr. Louis Albert Banks of Cleveland, Rev. Homer C. Stantz of Iowa, Mrs. Annie E. Smiley, and others, will give lectures and teach the English Bible and the best methods of work. The date is Feb. 21-24, and \$1 will admit to all the exercises by day and night. Intending New England tourists should make a note of it.

#### CLAFLIN UNIVERSITY

REV. A. H. HERRICK.

VERY recently duty called the writer to Orangeburg, S. C., where he spent five days at Claflin University. If all the readers of the *HERALD* were to have the same experience, this institution, and the Freedmen's Aid Society, under whose patronage it is, would occupy a larger place in their affections than ever before. The withdrawal of State funds, two or three years ago, caused great financial embarrassment, and had it not been for the self-sacrificing course of Dr. L. M. Dunton, the president, and his wife, who refused to abandon the institution when it was in straits, and who have since rendered most valuable service without any compensation, it is very certain that the University would have been lost to the church. However, it is not our purpose at this time to write of their efficient administration. The president is supported by a splendid corps of teachers, white and colored. Some of the latter are intellectually among the brightest of their race.

The University grounds comprise a goodly number of acres, occupied by a considerable number of buildings. The main building, containing recitation-rooms, offices, reception-room, etc., is quite imposing in appearance. The chapel is large and commodious. There are various dormitories, a manual training school, a printing office, etc. A new library building, the gift of a Northern woman, is in process of construction, the plans having been drawn by Prof. Cooke of the manual training school, and the work being done by the students. The W. H. M. S. have on the grounds the "Bishop Simpson Memorial Home," in charge of Miss Penfield of Ohio; and this lady, most efficient in religious work in the school, is universally beloved. There are in the school some 500 students, of whom perhaps 300 are accommodated in the University buildings.

It was the writer's privilege to look in

upon various classes in the preparatory, normal, and college grades, in all of which excellent work is being done. Some of the students are remarkably bright. One young woman is studying four languages — Latin, French, German, and Spanish — besides other studies in the college course; and the writer had evidence that she is doing good work.

The institution is greatly in need of at least one new dormitory, as some of the boys and young men are very imperfectly accommodated; \$3,000, perhaps \$2,500, would provide a suitable building with good accommodations for eighty young men. There is need, also, of greatly enlarged facilities in the manual training department. Money is needed, too, for enlarging some of the recitation-rooms. Where is the steward of the Lord's money who will become a benefactor of this school, and in so doing bless himself while he benefits hundreds of youth who, many of them at cost of great personal sacrifice, are here seeking an education?

During the writer's stay a revival was in progress. When he arrived, the meetings had been going on for five or six days, and about fifty had been converted. On Sunday night, Jan. 8, six or eight were forward for prayers, and some or all of them continued at the altar for four hours, seeking the evidence of pardon. It was exceedingly interesting to note the manner in which the Christian students gathered in great numbers about the "mourners," endeavoring to help them into the light. There was no excitement, but marked earnestness. Thronging about the seekers, they continued for hours praying and singing. Many of their hymns were familiar to us; but as the service progressed, more and more they sang their "spirituals," i. e., the religious melodies of plantation days. The testimony of those in authority was that the work is a very thorough one in quality and in extent. Almost all the students living on the University premises are now professors of religion.

If this article could induce some one possessed of the requisite ability to send to Dr. Dunton the money to provide needed facilities, as mentioned above, it would accomplish a most beneficent purpose. And those of us who cannot bestow large amounts may yet do much good by sending small sums to be applied to pressing needs of students or of the University.

#### Hopefulness

HOPEFULNESS is largely a matter of temperament. A person sees the bright side of things and has confidence in his vision because he is so made. But a process of reflection may do much to lead those who take gloomy and despondent views to take a more cheerful forecast. Proper weight should be given to the encouraging features of a situation, and then the issue of any given state of affairs depends in part upon the chapter of accidents — those inscrutable factors which you cannot estimate. These are as likely to be favorable as adverse. Some people are fond of saying, "Things always go against me," by which they mean that this incalculable factor in human affairs always works against them. But of course if that were so they would have been dead or ruined years ago. Then again, good health has much to do with sane and cheerful views. If you are not feeling quite up to the mark, make proper allowance for the gloom that your physical condition spreads over your mental operations. A dyspeptic's views are of no particular value anyway, and if you happen to belong to that unfortunate class, stoutly refuse to draw a gloomy conclusion from any set of circumstances until the fit has left you. Above all, do not fall into the error of thinking that the last pessimist you have talked with is an inspired prophet. Nine chances to one his ideas are absolutely worthless. — *Watchman*.

## STUDIES IN THE PSYCHOLOGY OF RELIGION

### I

#### The Relations of Adolescence to Religious Experience

GEORGE A. COE, PH. D.

John Evans Professor of Moral and Intellectual Philosophy in Northwestern University, Evanston, Ill.

IF one were required to name the most remarkable group of processes known to take place in the mind of man, it is probable that the experiences called religious would have to be accorded this distinction. Not even illusions and hallucinations, or the groups of phenomena included under the terms hypnotism, telepathy and mediumship, can assert greater claims to either popular or scientific interest. Yet these phenomena have been the very last to be subjected to investigation according to the ordinary empirical methods of psychology. Less than ten years have elapsed since the first systematic attempt was made.

But can psychology deal with experiences that may be the direct operations of the divine Spirit upon the mind of man? Would not the method of psychology assume that these phenomena are merely natural? The reply is that scientific method assumes nothing whatever as to the presence or absence of God in any event, whether in the physical universe or in the mind of man. And, assuming the hand of God in religious experiences, may we not, with all the greater confidence, expect to find them definitely and consistently co-ordinated with their conditions? That the divine Spirit observes antecedents and waits for conditions to ripen; that He does not vouchsafe the same blessing to all ages or to all individuals; that we have it in our power either to prepare the way for His gracious manifestations or to hinder their appearance — all this is already currently believed among us. Now, it is simply such uniformities as these that science looks for in its empirical examination of religious experience.

If such studies succeed in discovering definite laws of the religious life, their value in the equipment of religious workers must certainly be great. To establish a uniformity is to secure a lever for controlling the fact. Upon this definite knowledge we may hope, in the end, to erect an art of soul culture. We shall have a definite rebuke for the religious quackery that defends itself on the ground that, like patent nostrums, it has testimony in its favor; we shall supplement the tact and instinctive sympathy which belong to the few by definite tools placed in the hands of the many; and, finally, we shall adapt our methods to the varying needs of individual cases.

The chief results thus far published in this field concern the relations between

#### RELIGIOUS DEVELOPMENT AND PHYSICAL AND MENTAL GROWTH.

To assume, as is often done, that the difference between childhood and youth is chiefly physiological, is a complete mistake. The mental differences, and hence, also, the religious, are likewise distinctly marked. In mind as well as in body the child is restricted to a sort of individualism. He derives his ideas, as he derives his food, from his parents. He is a creature of impressions, lives in a world of mere particulars, knows no moral life beyond that of obedience to particular rules. God is to him a particular being among other beings, even one to be teased, cajoled or deceived. Depth of religious feeling or of personal decision is not to be looked for.

In adolescence all this is reversed. New

kinds of sensation and of emotion, new meanings in life, new problems and mysteries, come like a flood. In many ways this is the most critical period in the whole history of the individual. It is now for the first time that one is ready to assume an attitude toward life as a whole. And, as the mind broadens out, it becomes also more inward. The free objectivity of the child-consciousness gives place to dreams and ambitions, to moods and inexpressible longings. The universal infatuates. There is a thirst for the absolute both as absolute truth and as absolute right. And so the adolescent becomes critical, argumentative, impatient of everything like compromise or even prudence. But this creature of intense emotion, and of intense but narrow thought, has not corresponding power of action. The will is the last faculty to develop.

It is evident that the religion of such a being must have special characteristics of its own. Religious transformation is as natural to the period of adolescence as is the intellectual or emotional change in general. It is necessary for the youth to take an attitude that goes far deeper into the feelings, the thought and the will than anything experienced in childhood. Indeed, it is scarcely too much to say that

#### CONVERSION OR ITS EQUIVALENT IS A NORMAL PHENOMENON OF ADOLESCENT RELIGION.

Even children reared religiously from infancy now experience a more or less rapid blossoming out of their religious nature. From statistics gathered from many sources it is well established that the age at which this change is most likely to occur very nearly coincides with the average age of the greatest physical transformation from childhood to adult life. And this is in exact accord with the practices of churches which put confirmation or a first communion in the place which conversion occupies in others. The same is true of savage tribes. Indeed, humanity as a whole seems to have given practical recognition to this principle which is now for the first time receiving scientific attention.

What feelings are most characteristic of this adolescent transformation? It is found by actual inquiry that, even among young persons brought up under the influence of churches that put stress upon repentance, only a small percentage experience sorrow for definite sins or any significant fear of death, the judgment, hell, etc. These are not the characteristic accompaniments. Adolescent emotion at this period is far less articulate. It is rather a sense of unrest, of incompleteness, of discontent with self. In fact, the religious emotion is the consummate expression of the mysteriousness of the larger life that now begins.

This correlation of the religious with the physical development abates no jot of the holiness of religion. To believe, indeed, that the Word was made flesh, ought to create the expectation that the coming to manhood will express itself in religious as well as in other forms. What is it, indeed, to become a man? Answer that question in any way that leaves out the religious manifestations of adolescence, and you beg the question by ignoring the most palpable facts. But, including all the facts, we shall find the conclusion inevitable that man as we know him is essentially religious.

But it would be a mistake to suppose that this religious transformation tends to assume the striking form that commonly goes under the name of conversion. Even in churches that put great stress upon conversion, some form of growth appears to be much more common than any cataclysmic change. Of the cases I have examined, not nearly half report any such change, though nearly all report definite periods of pro-

nounced religious advance. It seems, therefore, that, as far as adolescence is concerned, the marked conversion is only an occasional form in which the normal religious advance clothes itself.

#### THE RELIGIOUS AND MORAL DIFFICULTIES OF ADOLESCENTS

are many and serious. Not long since I asked a priest of wide experience how he dealt with certain of these difficulties. His reply showed that he studied individual cases from the standpoint of physiology, of psychology, and even of heredity. Some of his flock he controlled by authoritative decisions. Others he soothed as a mother soothes a restless infant. Some he sent to physicians. There, thought I, is an example of soul-care based upon scientific knowledge. How different is it from the lazy, ready-made method that ignores differences of age, sex, physical condition, and disposition!

The intellectual doubts at this period of life are as natural as any other manifestation of the intellectual thirst for the absolute. So is the hesitating, introspective conscience. Various temptations connected with the sexual awakening or with the assumption of independence also express the state of transition. But all these become serious when aggravated by nerve fatigue, however induced. There is reason to believe that our modern life does not sufficiently discriminate between the burdens fit for mature shoulders and those that can be safely borne by adolescents. It is folly and worse for society to assume maturity where maturity does not exist. The result is over taxation, with the consequence of worry, despondency, morbid conscience, bad temper, and heightened liability to sexual temptation. Where these things exist — and it is our business to know where they exist — there is needed physical hygiene, mental hygiene, and sympathy. These neophytes, entering with fear and trembling upon their initiation into manhood and womanhood, need most of all the revelation of humanity, which is the revelation of divinity, and which alone can heal the woes of the world.

#### More Than You Know

YOU are probably doing a great deal more than you know. A young man said, the other day, in my presence, that he was brought to Christ by his brother, who, after his own conversion, spoke to him repeatedly about the state of his soul. He said: "I never answered my brother, but met his entreaties by a stolid silence. I often expected that he would get discouraged and give it up; at the same time I was very glad that he didn't, and really was nearer yielding many times than I cared to let him know." When St. Paul's was being built, there was a bit of the previous building so obdurate that it resisted every assault of the pickaxe and other mechanical appliances. Finally, Sir Christopher Wren set up a kind of battering ram, which was kept at work day and night, because he said that every shock might be the last. And the huge masonry ultimately was vanquished, not by the final blow, but by the whole series. So your influence is telling. The warm sunshine is penetrating below the surface; the obdurate heart is becoming moved; that neighborhood is much more nearly won than you imagine; that husband's heart has often been profoundly moved by your efforts; and though he says nothing now, some day he will confess that his proud nature prevented him many a time saying all that he felt. A missionary who learns a foreign language, in the first months seems to be making no progress at all, till suddenly one day the ripe fruit drops into his hand, the corner of the road is turned, the brow of the hill gained. — Rev. F. B. Meyer.



## The Upper Room

### Sending of the Twelve

(MATT. 10.)

Yes, still He sends them, those undaunted servants,  
Scornful of comforts, innocent of cares,  
With singing lips, and 'round their toll-stained garments  
The fragrance of innumerable prayers,  
Preaching along these Gentile roads, and gaining  
Fresh power from heaven to heal, cleanse, bless, and cheer;  
In these late centuries shall not men receive them,  
As in that halcyon, immemorial year?

If you have lost the art of being happy,  
Which childhood, without learning, knows so well,  
And sit discouraged while the dust grows deeper  
Within the rooms where once 'twas joy to dwell,  
Oh, hark! Is may be that the unused thresh-old  
Some sandaled foot is fain to cross again,  
Some voice may only wait to whisper calmly,  
"Peace on this house and these sick souls, amen!"

And if it be the loving John of Patmos,  
Or earnest Peter with his lips of fire,  
Or Matthew with the honest mind of service,  
Or Thomas, child of doubting and desire —  
Receive them. They have neither brass, nor silver,  
Nor scrip, nor coat, nor even joy to give,  
But peace and healing, pardon and persuasion,  
And the soft touch that causeth hearts to live.

— FREDERICK LAWRENCE KNOWLES, in *S. S. Journal*.

### The Source of Lovely Character

THERE lived once a young girl whose perfect grace of character was the wonder of those who knew her. She wore on her neck a gold locket which no one was ever allowed to open. One day, in a moment of unusual confidence, one of her companions was allowed to touch its spring and learn its secret. She saw written these words: "Whom having not seen I love." That was the secret of her beautiful life. She had been changed into the same image. — PROF. HENRY DRUMMOND, in "The Changed Life."

### The Joy of the Lord

TO have the joy of the Lord we do not need to make long and expensive journeys to far-off conventions. We do not need to spend our money for the great luxuries of palaces and costly equipage. The poor have it in their own homes, often in great fullness. In their godly and contented lives they have a peace and satisfaction of soul that may not be found in kings' palaces. They have not the means or the time to spend attending the annual conventions, so attractive to many. But they have the sweet felicity of communion with God in the home circle and the home church, undisturbed by the bustle and excitement of the convention life. There is no reason why the quiet joy of the home should ever be disturbed by envious thoughts toward those who can go from convention to convention, and have their names emblazoned abroad in every paper. The joy of the Lord more

than compensates for all there is in a junketing trip, either to the lake or mountain pleasure resort, for religious services. — *Christian Instructor*.

### Why Jesus Put Clay on the Man's Eyes

I ASKED an acquaintance, a French professor, a friend of mine, a man of a good deal of spiritual insight: "Professor, what is your thought about it? Why do you suppose Jesus Christ anointed the eyes of that man with clay?" "Oh," said my friend, "I don't know, sir, unless it made him a little more willing to go to wash." Well, now, may not that be a chief reason? There is much in it. You know our Lord often puts us into a position by His providence wherein, because of our new straits, or discomfort, or embarrassment, we become willing to take some other needful step; and if it were not for that trial, or sorrow, or humiliation, we never would advance a step. Of these providences, often so dark, trying and troublous, how often we say, Oh, if God had not sent that upon me! But that very event is the one condition indispensable, on which the Lord leads us to take some further step. — H. C. Mabie, D. D.

### The Cracked Bell Restored

YONDER is a cracked bell. How again to restore it? By one of two methods. The first is to repair the bell, to encompass it with hoops, to surround it with bands. Nevertheless, you can easily discern the crack of the bell in the crack of the sound. The only effectual way is to remelt the bell, recast it, and make it all new; then it will ring clear, round, sonorous as ever. And human nature is a bell suspended high up in the steeple of creation to ring forth the praises of the Almighty Creator. But in the fall in Eden the bell cracked. How again to restore it? By one of two ways. One is to surround it with outward laws and regulations as with steel hoops. This is the method adopted by philosophy as embodied in practical statesmanship, and, no doubt, there is a marked improvement in the sound. Nevertheless, the crack in the metal shows itself in the crack in the tone. The best way is to remelt it, recast it, remold it, and this is God's method in the Gospel. — Rev. J. C. Jones, D. D.

### Sweetness of Disposition

IT does not make any difference how much you are misunderstood, unappreciated, abused, or robbed, there is one result you cannot afford to let these unhappy experiences work in you; you cannot afford to let them make you cynical, sour in disposition, and uncharitable in your judgments. When the milk of human kindness in you curdles you are alienated from God and man; your capacity of doing good and of making your life a blessing is fatally discounted. There are few possessions so precious as

sweetness of disposition. But sweetness of disposition does not imply that you let others impose on you, trample on you, and run over you. On the contrary, this trait never appears to better advantage than when you are called upon to call a halt to some injustice or to take your stand against some unrighteousness. A sour-hearted reformer is intolerable. In the great picture of Michael slaying the Dragon, there is a serene light in the angel's face. He has passed through a fearful struggle, but it has not embittered him. His sweetness of disposition will not lead him to sheathe his sword or take his foot from the dragon's neck, but he will do his duty without ceasing to be an angel of light. — *Exchange*.

### Preaching a Full Salvation

IF there is a preacher in all Methodism who is not trying to preach a full salvation and to lead his people into holy living he needs to start afresh and learn the purpose for which the Master gave him the great commission. Only once in life have we met a Methodist preacher who failed at this point. He is not a Methodist preacher any longer. — *Christian Advocate* (Nashville).

### The Light of the World

"I AM the Light." Then how very easily entreated He must be! The light needs no coercion — no persuasion to come near to us. We need not shout to the light; the light only seeks an opening, and on getting it will immediately enter in. The good Lord only waits for an open mind and heart. "If any man open the door, I will come in."

"I am the Light." Then, how difficult it is to drive Him away! If we wish to shut the light out of our rooms we must not only close the windows and doors, but we must seal up every keyhole and every chink and crevice, or some urgent ray will pierce its way in. The gracious, long-suffering Lord is not easily driven away. He thrusts Himself in upon us wherever there is the smallest opening. "If ye have faith as a grain of mustard seed" — even through that small opening — He will come in and work wonders. "I am the Light." Then, how impartial He must be! The light falls upon the rich man's orchids, and also blesses the poor man's box of mignonette. It floods the majestic cathedral; it fills the humble chapel on the lonely moor; it steals through the chinks of a gipsy's tent. "I am the Light." Jesus blesses the widow with two mites, and also Zaccheus, "chief among the publicans, and rich." He makes a friend of Peter, an unlearned fisherman, and of Nicodemus, "a ruler of the Jews." There is no respect of persons with God.

"Truly, the light is sweet."

"Awake! and Christ shall give thee light."  
"Come ye, and let us walk in the light of the Lord."

— Rev. J. H. Jowett, M. A.

## STUDIES OF THE CHRISTIAN LIFE

V

PROF. BORDEN P. BOWNE, LL. D.

THE religious life in its idea is altogether independent of the existence of sin. We are not, then, to think of it as a device for overcoming sin or for saving sinners. This work, indeed, has to be done, but it is only incidental to the deeper, more inclusive religion. Religion has to do with the relation of man to God, and would exist if there were no sin in the world or in the heart. Indeed, it is only in the sinless life that the ideal of religion can be perfectly realized; for only there can we find the filial spirit perfectly realized and perfectly expressed.

In what we have now to say some readers of theological tendencies will miss a good deal of traditional matter concerning the relation of the sinner to God's law, etc., but we have once more to remind them that this in its best estate is matter of theology and not of experience. Whatever mysteries there may be in that direction, we have no practical concern with them. We have only to accept our place as children in our Father's house; and we must not confuse this simple truth of the Gospel with matter drawn from theology.

If human development were normal, there would be no need of conversion; that is, of a turning around, or a turning toward God; for we should never have been turned away from Him. We should simply pass from the unconsciousness and passivity of dawning life to the distinct consciousness and volitional attitude of mature life. And this transition would be made slowly and without break or jar; something as the dawn comes up. As in the family life, no one can tell in the child's unfolding when love and obedience begin, so in the normal development of the religious life no one could tell when it begins. The inner life has none of the sharp divisions of our speech; and consciousness fades away from clear apprehension and distinct volition into incipientness and uncertain dawns and shadowy beginnings, where directions may possibly be discerned, but no fixed lines can be drawn. In such normal unfolding there might be great individual differences of experience, owing to differences of temperament and mental habit. With the more reflective the recognition and acceptance of the divine will might be a matter of more definite date, but they would be no more real on that account than they would be in a life of less sharply marked transitions. And with such reflective person such a date might well be a time forever to be remembered unto the Lord, but it would not mark a conversion, but only a conscious affirmation and ratification of what had already been unconsciously done.

In actual life the nearest approximation to such normal religious development is found in the Christian family. Here, too, the aim should be, not conversion, but to bring the children up in the nurture and admonition of the Lord; and the necessity of conversion, or a turning from sin to God and righteousness, hints strongly at parental failure either to grasp the truth of the Gospel or to realize it in the family life. The ideal form of the Christian life is that which never experienced conversion, and which cannot date its beginning. And if one says, But there must be a time of distinct choice between God and the world, etc., the answer would be that at best this only fixes the beginning of self-consciousness in religion and not the beginning of religion itself. And indeed self-consciousness can rarely be thus accurately dated; but religion in the

properly trained Christian child has complex and untraceable beginnings in the spirit and atmosphere of the home, in childhood's prayers, in participation in religious rites and customs, in imitation of those about him, in wise parental instruction and discipline, and in the hidden influence of the Holy Spirit. These things cannot be dated. The date of self-consciousness in choice and consecration might conceivably be fixed in the case of the Christian child; but even this is rarely possible, and it is unimportant in any case. When does filial affection begin in the growing child, or patriotism in the developing youth? The important thing is not to know when the day begins, but to have the day actually here.

Divine grace and help are always needed and by all alike; but conversion as a conscious experience is needed only for those who from evil training or from wilful transgression have turned away from God. All such persons must convert themselves; that is, must turn around and turn towards God and righteousness. But in all cases the thing aimed at is the same — the establishment of the filial spirit as the ruling principle of life and action. Where the filial spirit is consciously present we have the children of the kingdom. Where it is consciously absent we have the children of disobedience. Where there is no consciousness as yet of the higher goods and relations of life we have simply the sub-religious state in which so many human beings exist, and out of which they are to develop through the multifarious discipline and experience of life. Meanwhile they are the objects of the divine grace and are comprised in an order divinely appointed for their development and unfolding into deeper and higher life. Hard-and-fast divisions and classifications are impossible in such an order; and forensic distinctions are as grotesquely impossible as they would be in the life of the family. Meanwhile it is the task of the Christian teacher and of the mature disciple to co-operate with the divine love by setting forth and revealing the higher life by precept and example both personally and through the organized institutions of the Christian family and the Christian church.

And in doing this work it is important to remember that the religious life, except in its central factor of the filial and obedient spirit, is no simple and single thing which is present always and all at once. On the contrary, the contents of religious experience vary with the disciple's age, temperament, mental type and nature of his previous life. The Christian life is one in principle, but in form and contents it is as varied as humanity itself.

This truth has not been duly regarded by the churches which emphasize conversion and personal experience. The tendency has been to construct a pattern to which all should conform; and this pattern has largely been built out of subjective emotional states and various marks of grace which only, it was thought, clearly distinguish the work of the Spirit from spurious imitations. This was generally harmless when we were dealing with hardened sinners, but it became mischievous when applied to the religion of childhood and to the religious life that should develop under the influence of a Christian home and in a Christian community. In this matter our Methodist practice has been far worse than our theory. Theoretically we have held the right view of Christian childhood and its relation to the church, but practically this notion of conversion has confused matters. We have "learned too much to Calvinism" in practice; and we have also expected the children to have experiences which are fitting only for abandoned sinners. This at least partly explains our relative ill-success in that field. And this ill success will continue and increase

until we put our own doctrines on this subject into rational practice.

Another mistake arising from the same oversight consists in demanding from childhood the religious feelings and convictions of mature life. All the churches which emphasize personal religion have been guilty of this fault. There is a large body of feelings, much affected by the artificially spiritual, which are not religious at all, but are simply expressions of advancing age. Such are the sense of the brevity of life and of the unsatisfying nature of all earthly things. Feelings of this sort are unnatural to the young; and language of this sort from them can only be an echo, or an expression of artificial sentiment. There are many other feelings of a religious nature which are also impossible to the young. Such are a deep sense of sinfulness, of human weakness, of the depravity of human nature, of the imperfection of our righteousness, and of the constant need of divine grace and forbearance and forgiveness. Such insight is impossible to childhood, for it is born only of the deeper experiences of mature life and of the sterner conflicts of faith. Yet we have not scrupled to gather up these feelings and convictions as pre-eminent marks of grace, and to look for them in the life of childhood. And sometimes the child repeats the phrases, to our great delight and edification. Or we see that the meaning is really beyond the child, and then we conclude that children are incapable of religion.

Now we shall escape this confusion only by observing that the religious life is

## MANIFOLD IN CONTENT AND MANIFESTATION,

according to the age, the mental type, and one's experience of life. Apart from the variations dependent upon age and the vicissitudes of the individual lot, there are distinct types of religious thought and feeling, all of which are equally founded in human nature, and no one of which may set itself up as the norm or ideal by which the others may be tested.

The first type is the ethical. Religion consists in righteousness; but it is more than abstract ethics, because the moral law from being an impersonal principle is elevated into the expression of a supreme and holy will. The regard for impersonal abstractions is replaced by enthusiasm for the kingdom of God. Christianity summons us to be members of this kingdom and co-workers with God in its establishment. Under the lead of the Captain of our salvation, and relying on His word and promises, we become conscious subjects of the kingdom. In quiet times and with persons of wholesome training and habits, or with persons of unemotional type, and especially with children, this is the prevailing type of Christian experience. It is not markedly emotional. It is not given to fervors whether of joy or remorse. It has no deep distress over the depravity of our nature, and no flaming raptures over our deliverance. But it is founded in conscience; and a very large part of the work of the church is done by the Christians of this type. This is the Christianity of the synoptic gospels, and of the epistles of James and Peter.

But this is not the only type. It is fundamental indeed; and any type which does not include it is false. But it does not include the whole of Christian experience. There are souls which can be satisfied with their obedience to God's law. They hear the commandment, and they obey; and the joy of a good conscience is theirs. But there are other souls which can never find peace in this way. For them the commandment is exceedingly broad. It is not a matter of detached duties, but takes account of the heart. They hold their lives up against the keen still splendor of the divine perfec-



tion, and they are overwhelmed by the revelation. For such persons there is no peace in doing. The more they do the worse they feel. For the ideal grows with obedience and thus condemns them more and more. For this state of mind there is only one prescription. They must be taken out of themselves and away from the contemplation of their own efforts, and must be taught that we are saved by grace, not works. Then their distress is removed by the vision of that condescending grace from above which saves us through itself. This is the Pauline type of Christian experience. It is not more truly Christian than the purely ethical type, but it is different. It is more intense and touches the moral life at deeper depths. With persons of a mechanical type it may pass over into antinomianism, and thus in revolting from bondage to rules become the extreme of immorality. But when rightly understood, when interpreted vitally and ethically, it includes the obedience of the ethical type, but transcends it by a higher moral ideal and insight.

Another type of Christian experience arises from the desire for direct personal communion with God. If God indeed dwell within us, there must be some other way of reaching Him than by hearsay, whether of the Bible or of theology. And if we are His children there must be some way of direct communion with our Father. Besides, the life of work is only part of experience. There is also the life of contemplation, of secret aspiration, of adoration and worship. And this certainly cannot all be on one side, as if we prayed into the empty air with no answer but the echo of our own voices. Here the mystical element of religion reveals itself. And this, too, is a real aspect of the religious life, not equally recognized by all and scarcely realized at all by many, but important nevertheless. It is represented by the writings of St. John in the New Testament, by the various bodies of mystics in church history, and by multitudes of individual saints. As said, it belongs to the contemplative rather than the active side of religion; but it is important even for practice by furnishing the living water without which life loses its deepest spring.

The perfect Christian life would involve all of these forms of experience; but in our one-sided life one form or another predominates; and then we have to be on our guard against the shortcomings of that form. For each form has tendencies to error which will surely develop unless proper precaution be taken. The ethical form by itself may easily issue in pharisaism and spiritual pride. When the spiritual nature is not deep, duty is exhausted in commandments; and if anything more be suspected, it is simply another commandment. The young man who had kept the law from his youth up, or the Pharisee who recited his good deeds in his prayers, furnishes a fair specimen of the tendency and the danger. And this can be averted only by enlarging the moral insight and replacing a code of isolated good works by the law of perfect purity and perfect love. This only can cause the self-satisfied Pharisee to exchange his vainglorious prayers for the cry of the publican—God be merciful to me, a sinner. The ethical type, also, from its pre-eminent attention to conduct and action tends to become dry and thin, and to lose itself in ineffectual bustle while the spiritual life withers. This, too, can be avoided only by the deepening and enriching influences of prayer and meditation and of spiritual communion with the Father of our spirits. Thus the ethical type of religious life always needs to be combined with the other types in order to save it from its own shortcomings.

But they equally need to be combined with the ethical type to save them from their own shortcomings. When one has sought in vain

for peace through mechanical good works or strenuous conscientiousness, there is no more glorious truth than this, that we are saved by grace through faith; but this becomes a pernicious and immoral doctrine unless it be ethically apprehended and applied. How often this danger has been realized is familiar to every student of church history. The contemplative life also easily loses itself in quietistic indifference to the work of the world, or in a barren cultivation of emotions, in which all moral quality and moral strenuousness disappear altogether. Now while the ethical view needs to be deepened by the others, they, in turn, need the ethical view to give them fibre and substance, and to furnish the active nature of man a worthy task. And this can be found only in recalling the mind from painful inspection of its own states and from quietistic dreaming and contemplation, and setting it upon the positive task of realizing the kingdom of God in the world. The ethical view is fundamental and central; and, however far we may go in religious fervor and aspiration, we must never lose sight of the ethical aim. All truly religious growth and insight must be based on this. And one of the promising features of the present religious outlook is the tendency to pay less attention to subjective states and more to the objective aim of building up the kingdom of God, which is the kingdom of righteousness and good-will.

These various forms of Christian experience must be borne in mind by the Christian teacher, and he must carefully refrain from applying any other test of religion than the filial spirit, or the desire to serve and please God by keeping His commandments. The grace of God does all the rest. And on this most holy faith of the Gospel we are to build ourselves up into all obedience and spiritual growth, through the assisting grace of the Holy Spirit.

In this way the Christian life will unfold naturally and in accordance with the experience and peculiar type of the individual. Nothing being demanded but the filial spirit, that spirit can manifest itself in various ways and be the same spirit throughout. Christian truth is manifold and meets the needs of all. It is one of God's great mercies that those who have the earthly life before them are generally pleased with it. Hence to the young it is a glad thing to live, and it ought not to be otherwise. We must not, then, call upon them to have mournful and despondent feelings about the life that now is and a desire to depart and be with Christ. We must rather remind them that this earth also is one of the many mansions in the Father's house, and seek to help them to relate this life to God's will. And when life wears on and experience deepens they will learn of themselves that this earth is not our rest, and will appreciate the life and immortality brought to light in the Gospel. They will also learn the fact of human weakness and the blessedness of the corresponding fact that we are saved by grace. Any true appreciation of these things comes only through life. The formulas may be learned from a catechism, but their meaning comes from experience. And coming in this way it is unforced and natural. It is not a sign of grace which is anxiously to be sought for in all Christians, but an insight which is developed only in the maturer life of faith. And the lacking insight or the lesser measure of insight points only to a less advanced religious development, and not to being an alien or stranger in the household of faith. Remembering the form of human development and the universality of the provisions of the Gospel, we must say that every one is in the divine family who does not insist on taking himself out. And our effort must be directed to bringing men to recognize their duties, relations and privileges as members of the family.

Of course this will be no quick and easy process. We see how slowly the work proceeds within ourselves, and this should moderate our impatience at its slowness in others. God has patience with us, and we in our measure must have patience also. We find no short cuts as the result of our studies. The way is still narrow and the gate strait. It will be something, however, if we have reached a clearer conception of the divine aim and method in human life which will save us from misdirected effort and misleading expectations in our attempts to realize the kingdom of God.

Boston University.

## "TO THE DEVIL FOR MEDICINE?"

REV. JOHN J. HILL.

IN an article in the HERALD of Feb. 1, entitled, "The Harm of Christian Science," the author, Dr. Gumbart, asks the question, "My friends, if you were sick, would you go to the devil for medicine even if you were sure that the devil's medicine would cure you?" The question is not answered, the mere asking of it in that form being supposed to be the strongest way of affirming that no man would go to the devil for medicine even if he were sure that the medicine would cure.

Now here is a case where the "doctors differ." On reading this I was instantly reminded of a little passage that occurred at the last meeting of the General Missionary Committee, in Providence, when the appropriation for the Mexican Mission was under consideration. Dr. Buckley was speaking of the advantage to be gained by supporting the medical missionary work in Mexico, which has been so successfully inaugurated by Dr. Salmans. In the course of his remarks the Doctor said:—

"Our Lord's principal method of getting attention was by healing diseases. It was His main point. He surpassed the sorcerers in this and got the crowds, and then He opened His mouth and spake. Many a Christian man would rather be cured by the devil than die with a cancer."

Bishop Fowler: "I would."

Dr. Buckley: "If I could arrange disinfectants so that I should not catch any of his microbes, I would try it; but Saul's case with the Witch of Endor would make me exceedingly careful."

The point to which I call attention is this, that, according to Dr. Buckley's belief and Bishop Fowler's expressed opinion, and that too about himself, it cannot be taken for granted that a man, if he were sick, even a Christian man, would not go to the devil for medicine if he were sure the medicine would cure him. The fact is, that the average man with a disease which is usually considered incurable will do anything, go anywhere, take treatment from any source, if it holds out to him the hope of a cure.

I have no sympathy with, or belief in, Christian Science. It is a hodge-podge of Bishop Berkeley's philosophy and some of the expressions of the New Testament, badly mixed in a brain that evidently neither grasped the philosophy nor understood the teachings of the New Testament. But in any argument against Christian Science "falsely so called," it is important not to make either assertions or assumptions that are not well founded.

Sewickley, Pa.

Lamps do not talk, but they do shine. A lighthouse sounds no drum, it beats no gong, and yet far over the waters its friendly spark is seen by the mariner. So let your actions shine out your religion. Let the main sermon of your life be illustrated by all your conduct. — Spurgeon.

## THE FAMILY

## THE EVERGREENS

EMMA A. LENTE.

They stand erect and proud and strong,  
A sturdy race;  
The frost no power has to rob  
Them of their grace.  
The ice and cold strike in, and round  
Their long roots creep,  
But nothing seems to touch the life  
Whose springs lie deep.

When all the other trees are shorn,  
Proud in their place  
The evergreens stand straight and strong,  
In peerless grace;  
And to the wintry landscape lend  
A charm untold,  
And close they keep the secret of  
The life they hold.

Poughkeepsie, N. Y.

## Thoughts for the Thoughtful

Whatsoever thing thou doest  
To the least of Mine and lowest,  
That thou doest unto Me.

— Longfellow.

If you would have the priestly gift of  
sympathy, you must be content to pay  
the price; like Him — you must suffer. —  
F. W. Robertson.

It is a pleasant sight to see anybody  
thanking God, for the air is heavy with  
the hum of murmuring and the roads  
are dusty with complaints and lamenta-  
tions. — Spurgeon.

It is a great deal easier to be up to the  
occasion in some shining moment of a  
man's life when he knows that a su-  
preme hour has come than it is to keep  
that high tone when plodding over all  
the dreary plateaus of uneventful, mo-  
notonous travel and dull duties. It is  
easier to run fast for a minute than to  
grind along the dusty road for a day. —  
Alexander MacLaren.

It is not trouble that troubles, but dis-  
content. It is not the water without the  
ship, but the water that gets within the  
leak which drowns it. It is not outward  
affliction that can make the life of a  
Christian sad; a contented mind would  
sail above these waters. But when there  
is a leak of discontent open and trouble  
gets into the heart then it is disquieted  
and sinks. Do, therefore, as the marines,  
pump the water out and stop the spiri-  
tual leak in thy soul, and no trouble can  
hurt thee. — Thomas Watson.

Just where you stand in the conflict,  
There is your place!  
Just where you think you are useless,  
Hide not your face!  
God placed you there for a purpose,  
Whate'er it be;  
Think He has chosen you for it:  
Work loyally.

Gird on your armor! be faithful  
At toil or rest;  
Whiche'er it be, never doubting  
God's way is best.  
Out in the fight, or on picket,  
Stand firm and true;  
This is the work which your Master  
Gives you to do.

— HELEN M. RICHARDSON, in *Churchman*.

The temptation to sin does not depend  
on the amount of property, be it less or  
more. Dr. Trumbull says: "Adam and  
Eve had everything in the world except  
a single tree; and they gave themselves  
up to Satan in order to get that one tree.  
He who supposes that the possession of

property would put him above tempta-  
tion fails to read aright all the lessons  
of history." Glory McWhirk, who saw  
so many good times in which she had no  
part, said "that any one could be good  
who had \$5,000 a year," but she was mis-  
taken. She would get rid of one class  
of temptations, only to fall into an  
other. If she escaped Scylla, she would  
fall into Charybdis. — *Peloubet*.

How many earthly desires and worldly  
feelings are shaken from the soul by the  
tempest of a great sorrow, even as the  
faded leaves of autumn. But when all  
the leaves are stripped from the tree,  
and it stands bare and desolate under the  
lashing of winter winds, there still re-  
main, carefully sealed up on every  
branch and twig, buds of celestial hue,  
which are to unfold in leaf and flower in  
the summer of God's kingdom. — *Har-  
riet Beecher Stowe*.

Many a word spoken out of season has  
fallen like a seed on the wayside to be  
devoured by birds; whilst the same  
word, uttered at the right time by a  
voice with less quality of tone, has been  
God's balm. It is not easy to know just  
when to speak to the weary. There are  
times when the nervous system is so  
overstrained that it cannot bear even  
the softest words. It is best then to be  
silent. A caress, a touch, or the stillness  
that breathes an atmosphere of calm,  
will then most quickly soothe and heal.  
This delicacy of perception can only be  
acquired in the school of suffering. Our  
Master knows when to speak and when  
to be still, because He has graduated  
there. — *Rev. F. B. Meyer*.

Love utters itself in Duty, and Duty  
strengthens Love. If Duty grows weak,  
it must climb to the Fountain-head of  
Love, and drink. If Love grows doubt-  
ful and hesitates, it must lean and  
steady itself on the strong staff of Duty.  
You see how it all points to the beauti-  
ful completeness of the world, in which  
there comes no love without its duty,  
and no duty without its love. It is a  
most inspiring thought, that never yet  
did God put any high emotion in the  
soul of any of His children that God's  
world did not instantly stand before that  
child with a duty in its hand, saying,  
"This is the task which belongs to your  
new emotion. Do this task and the  
emotion shall be really yours; not mere-  
ly the fleeting gleam of a passing sun-  
beam on your bosom, but the settled  
warmth of a perpetual sunshine in your  
heart." How invariable that is! Never  
does a new love descend from heaven  
that a new duty does not spring out of  
the earth. God fills your soul with pity,  
and the beggar instantly knocks at your  
gate. God gives you courage, and the  
haunted wretch flees under your strong  
arm for protection. God gives you  
light, and the cloud of some ignorance  
rolls up out of the night, demanding  
your daylight for its dispersion. —  
*Phillips Brooks*.

The heaviest part of the burden of life  
lies in the feeling that there are two  
burdens — the good of others and the  
good of one's self. This is what distracts  
life. A man does not know which way  
to turn. Ought he to give himself to  
self culture, or ought he to give himself  
to self-sacrifice? Shall he study for his  
own sake, or shall he work for others'  
sake? Shall he labor, or shall he pray?  
Which is the better, to be good or to do  
good? So we argue with ourselves, as  
if life were a hopeless dualism where at  
least one half of duty must be left un-  
done.

But the fact is that no such chasm in  
life exists. One comprehensive princi-  
ple of power holds up the burden of the  
world. Some serve by doing and some  
by being; some by bearing others' bur-  
dens, and some by bearing their own;  
but it is all one life, holding the thinker

and the doer, the self-discipline and the  
generous service. Let any man carry  
his own burden, and he is doing much  
more than saving himself. He is per-  
haps making the best possible contribu-  
tion to the strength of the common life.  
Let any man be lavish of his strength in  
serving others, and he is doing much  
more than helping others. He is rein-  
forcing his own strength to carry his  
own burden. — FRANCIS GREENWOOD  
PEABODY, D. D., in "Afternoons in the  
College Chapel."

Christ came not to revolutionize, but  
to ennoble and to sanctify. He came to  
reveal that the Eternal was not the Fut-  
ure, but only the Unseen; that Eternity  
was no ocean whither men were swept  
by the river of Time, but was around  
them now, and that their lives were only  
real in so far as they felt its reality and  
its presence. He came to teach that God  
was no dim abstraction, infinitely sepa-  
rated from them in the far-off blue, but  
that He was the Father in whom they  
lived and moved and had their being;  
and that the service which He loved was  
not ritual and sacrifice, not pompous  
scrupulosity and censorious orthodoxy,  
but mercy and justice, humility and love.  
He came, not to hush the natural music  
of men's lives, not to fill it with storm  
and agitation, but to retune every silver  
chord in that "harp of a thousand  
strings," and to make it echo with the  
harmonies of heaven. — *Canon Farrar*.

## ONE HUNDRED WEDDING RINGS

MRS. ANNIE E. SMILEY.

ONE after another these little circles  
of gold have come into the parson-  
age door during the past fifteen years,  
each one hidden in the inner pocket of  
the bashful bridegroom, and one by one  
they have gone out again sparkling with  
delight to find themselves on the third  
finger of the blushing bride.

If rings could smile, I feel sure that  
some of these would broaden with  
amusement until they were large enough  
to fit the finger of the most buxom bride,  
over the incongruity of some of the mar-  
riages made in the parsonage parlor.

A certain large rug, which is found in  
most parsonage parlors, and which in  
one case actually was ornamented with  
a heart in the centre, is dedicated to the  
use of confiding couples who come to be  
married, and after a time this rug takes  
on a kind of dignity, like the prayer rug  
of the pious Mohammedan.

One snowy afternoon a dozen years  
ago, a high country wagon drove into  
the parsonage yard — for there was not  
yet snow enough for sleighing — and an  
old man gallantly assisted a portly,  
middle-aged woman to alight, and a mo-  
ment later we heard the jingle of the  
door-bell.

The happy couple were soon ushered  
in — for we knew their errand without a  
word, by that sixth sense which is de-  
veloped in ministers' wives who scent a  
coming wedding fee.

At the minister's cordial greeting the  
would-be bridegroom relaxed into an  
expansive smile that showed his good  
nature, as well as his full set of  
very large, false teeth, which were so  
new and so white that they looked like a  
row of ironstone-china dinner plates on  
the pantry shelf. Evidently he had vis-  
ited the dentist before calling on the  
minister, and in teeth as well as in wives



meant to get the largest amount possible for his money.

After stating his errand, the old man added apologetically: "We thought we might as well git married, seein' she's doin' my housework, anyway." After this saying he relapsed into a moody silence, even more oppressive than that which attacks the average bridegroom — and I have seen more looks of absolute despair on the faces of bridegrooms than I have ever seen on the face of man or woman elsewhere.

"It makes me think of the day my fust wife was buried," the old man said at last, looking out at the wintry sky.

Was the spirit of that good woman reproaching him, or was it the discomfort of those overgrown new teeth that brought the look of misery to his face? We never knew, for the minister rose to the occasion and joked and chatted so cheerfully and brilliantly that the old man thawed out into a smile that lasted until he had bundled his new wife into the democrat wagon, and handed her the marriage certificate with the playful remark: "Now don't ye ever say I never give ye anything."

It was a present, indeed, for her husband had paid two dollars for it; and yet it was a very good bargain on his part, for he no longer would look forward with dread to Saturday night because he would be obliged to pay his housekeeper's weekly wages. It showed his thrift that he chose Saturday for a wedding day.

Whether she got a good bargain I have never found out, but she may have got her widow's "thirds" long ere this, as she was a score of years younger than he.

In direct contrast to this was another wedding that was celebrated in a city parsonage in the leafy month of June. A ring at the doorbell was answered by the minister's wife, who found at the door a tall, broad-shouldered young man, who proved to be a locomotive engineer, and at his side stood a wild-rose slip of a girl, so small and so young that she recalled the old rhyme about Billy Boy and the girl who was "a young thing and couldn't leave her mother."

"Is the minister in?" was the young man's question — a question he would never have asked if he had realized that it was three o'clock of a pleasant afternoon in the last week of June, when every faithful pastor was trying to finish his list of calls before the summer vacation.

"No, he is out just now, but will be in later," the minister's wife replied, with an encouraging smile.

"They are all out," the impulsive little bride almost sobbed, as she realized too late that even in a city ministers are not always on tap, like water in the faucet.

"I don't understand it," the young man said. "We have been to four places and found every minister out."

"How long is it before your train goes?" the mistress of the manse asked, taking it for granted that so many new clothes argued a wedding trip.

"Not till 7.30," the engineer answered; "but we calculated to have a drive round the place and down to the lake

before that, and then we want to get supper somewhere."

"Why not come in and stay with me, and have supper here?" was the startling proposition of the minister's wife. "Supper always brings the minister, without fail, and you are sure to be married in plenty of time to reach your train."

"You are awfully kind," the girl bride faltered, with a suspicious trembling of the lips, "and I am tired enough to be glad to rest."

So they came into the parlor and were left alone while their hostess went out to gather some of the late-blooming roses that grew in the front yard. When she came in with them half an hour later, she was surprised to see the big fellow down on his knees before the little woman, with his head buried in her lap, and both were crying as though the gates of Paradise had been shut in their faces.

"Are you ill, dear?" the sympathetic older woman asked the bride.

"No, but I'm sure it is unlucky to have so much trouble about getting married, and I tell Ben we had better go home and wait till fall before we try again," was the childish answer.

The minister's wife, who saw that she had made a mistake in thinking that "two is company, three is none," laughed away the bride's fears, and told stories and sang popular songs at the piano, and kept up a refined variety entertainment until she heard her husband's latch-key in the door at exactly six o'clock.

Then she slipped out and button-holed that good man while she told him in a whisper to look cheerful, and to marry that couple in a hurry before they changed their minds.

They were soon made one, and the supper, which, luckily, was good if hastily served, was a very merry one.

After the engineer and his bride had departed the minister's wife held out her hand for the wedding fee, which happily proved to be five dollars.

"It belongs to me this time, sure," she said, "for I never worked harder in my life than I have this afternoon to earn it."

Milford, Mass.

### The Letter from Home

"I FEEL as though I had met a whole roomful of my old friends," said the girl who is trying — in spite of homesickness — to make her own way in the city. "I've just had a letter from Aunt Louise. It isn't filled with her own aches and pains and trials and troubles. The home news is all here, but there isn't one selfish, whining word."

"She writes eight pages. See! She's mentioned most of the people and places I'm interested in, and told me dozens of things I wanted to hear about. I don't mean to say they're important things; but it is nice to know the name of Cousin Carrie's baby, and to learn that Etta Mayo is taking music lessons, and to have a description of the new minister's family, and even to hear that they've laid a new sidewalk over the muddy place above the post-office!"

"Gossip? Perhaps it is, but it isn't mean gossip. I wouldn't hesitate to show it to any one who is mentioned here. And it makes me feel as though I'd made a visit

home, and found that I wasn't forgotten."

"I know how Aunt Louise does it. She makes a list of the people we know, and when the time comes to write, she just looks at the list, to make sure she hasn't left any one out. She says she doesn't pretend to be a letter-writer, but her letters do me lots of good, for all that. Little things look large, when one's away from home, and everything is news!"

Perhaps there is a hint here for young people — and older ones — who profess that they would be glad to write to absent friends if they only knew what to say. — *Youth's Companion*.

### WINNING THE VICTORY

If the day's brief pain and passing care  
Have seemed too much and too hard to bear;  
If under its trivial press and smart,  
Thou hast failed in temper and lost in heart;  
If the undiscouraged, journeying sun,  
As it sinks to its rest with its travail done,  
Leaves thee all spent with trouble and sorrow —  
How shalt thou face the harder tomorrow?

If the things familiar daunt thee so,  
How shalt thou deal with an unknown woe?  
If conquered by every passing dole,  
How build the sinews of thy soul?  
To stand and shiver on the brink  
Of each recurrent task, and shrink,  
Will never harden thee to abide  
The waves of the turbulent Jordan tide.

Never a river but brims and fills  
By the aid of numberless slender rills;  
Never a strength but has grown and fed  
With the force of a weakness conquered;  
Never a day but is ruled and shaped  
By the power of a yesterday escaped;  
And never a human soul that grew  
By a single resolve to its stature true.

Winter makes ready for the spring  
By months of struggle and suffering;  
And the victory won from the mortal strife  
Strengthens the fibre and pulse of life.  
How if the earth, in its chill despair,  
Felt that the fight were too hard to bear?  
Where were the bloom and the vintage then?  
Where were the harvest for hungering men?

So, if the Now seem cruel and hard,  
Endure it with thoughts of the Afterward;  
And be sure that each task that is clearly set  
Is to brace thee for other tasks harder yet.  
Train the stout muscles of thy will  
In the daily grapple with daily ill,  
Till, strong to wrestle and firm to abide,  
Thou shalt smile at the turbulent Jordan-tide.

— Susan Coolidge.

### AUNT MARTHA'S WAY

ADELBERT F. CALDWELL.

"OH, dear! I do so dread tomorrow!" exclaimed Mrs. Nichols, wearily, as she caught up her gingham apron, and with a corner of it wiped the perspiration from her flushed face. "I always dread to have Saturday come even — for the next day is Sunday!"

"Why, Ellen!" exclaimed Aunt Martha, who was making her annual visit at the Nichols homestead, "you can't mean you don't enjoy the Sabbath, God's holy day, set apart for rest and quiet; and more than that, for developing our spiritual natures, to fit us for the companionship of saints. I cannot tell how precious Sunday is to me — I call it my reception day, in which I receive Christ, and devote all my time and energy to the blessed Guest."

"No, no! it isn't that I don't enjoy Sunday; I do. But it is so difficult to keep the boys at home and have them observe the Sabbath properly. Really, it's the hardest day of the week to me. I'm actually more weary Sunday night than I'd be on any other two days of the week together. You haven't an idea

how much attention four boisterous, growing boys require. From Sabbath-school till bed-time, if I manage to keep them at home, I can't keep them still."

"Do you try to make Sunday pleasant—the pleasantest day of the week; do you make it a day to which the boys look forward with pleasure; does Sunday at home offer them the attractions that a Christian home should; does their mother try to make herself more interesting to her boys on that day than on others, Ellen?" and Aunt Martha gently took the toil-worn hands in hers, and drew the little woman nearer.

"I—I—try to bring them up to honor God and His day, and to have them study their Bibles, and I make it a point to take Sunday for impressing these things on their minds."

"But the other things?" persisted Aunt Martha, gently.

"I, really, I never thought of them before," confessed Mrs. Nichols, honestly. "I'm not sure, either, that I know just what you mean."

"It's just this," explained Aunt Martha. "I noticed, dear, the last time I was here over Sunday, you kept the shades drawn and the doors to the pleasantest room in the house closed the entire day"—

"But," interrupted Mrs. Nichols, quickly, "when the boys are at home all day, they would wear out my best carpet in a little while if I allowed them to tramp over it so much, and there'd hardly be anything left in the parlor, after a time, if I let them go in and out at will."

"And then I noticed you took away all their story books, and left them only their Bibles to read," resumed Aunt Martha, never minding the interruption.

"But 'twas Sunday!"

"Yes, dear, I know. Then, too, for dinner—there was plenty of food, and good enough, to be sure—but pardon me, Ellen, it bore a striking similarity to that of Saturday."

"Why, certainly, 'twas what we had left over. I never cook any more than I can help on Sunday, it wouldn't be right," replied Mrs. Nichols.

"And, dear, the boys saw their mother clad, the entire day, in the very same calico wrapper she had worn every morning the week before."

"But I was too tired to make the change, I"—and tears fast gathered in the weary mother's eyes.

"I'm not referring to these things, Ellen, dear, to wound you," and Aunt Martha softly stroked the still dark hair of her niece, "but only to suggest a way of help out of what might become, in time, a source of deep regret. I've noticed how you've worked today that you might have nothing to do tomorrow, and as a result, when tomorrow comes, you'll be too tired to enjoy it. A better way is to save yourself all you can on Saturday, and then on Sunday you'll feel refreshed. The boys will greatly enjoy seeing their mother about, rested and happy. Then, too, you'll feel like putting on your prettiest gown—'twill look better on you than on the closet hook; and 'twill pay. Keep the parlor open, and let the boys and the sunshine in together. They'll find the easy-chairs

preferable to a neighbor's back stoop; and don't take away their healthy story books. While the boys are reading them, you may rest assured they're not filling their minds with the injurious stories boys often hear away from home."

"But they wouldn't read their Bibles then."

"Yes, they would, and with a little pains on their mother's part, they'd find them the most interesting reading matter in the world. The Bible is full of beautiful stories—tell them to the boys, Ellen, and they'll always associate their mother with that which is purest and best. When my own boys were small, I made the Bible tales continued stories, by telling a part one Sunday and going on with the story the next. For instance, when I told them the story of Esther, at first I only went as far as the point of selection by King Ahasuerus of Esther as his queen, in place of the faithless Vashti, and then the next Sunday I went on with the tale, ending with the plans of Haman for the destruction of Mordecai. The boys never failed to be on hand for their story. Then, too, I always planned to have something of which all the children were especially fond for my Sunday dinner. What this was to be, I always kept for a surprise."

"I see now where I've made my mistake," said Mrs. Nichols, gravely, "but it isn't too late to remedy"—and a glad light stole over the worried face. "Tomorrow'll be a different Sunday than we've ever had before," and Mrs. Nichols bowed her head, and silently asked for the help that never faileth.

*Kent's Hill, Me.*

#### "THE MURDER OF THE MODERN INNOCENTS."

IN the *Ladies' Home Journal* for February Mrs. Lew Wallace writes with great force and cogency upon the above topic. From the article, which occupies a page of the magazine, and should be read by parents everywhere, we excerpt the following significant paragraphs:—

Back of all, and harder than unbending rules, is the merciless ambition of parents. American children must do, be and have everything. Propose to cut down, drop the least congenial study, and there is an outcry—"Why, then Mary could not get her diploma!" What will she do with it if she does get it? Lay it away in a forgotten top drawer, or frame and hang it in the guest chamber—a costly document bought with a great price.

Said a tender mother to me, "The air of the school-room is so foul that my boys' heads smell of it."

"And you continue to send them?"

"Oh, yes; you know they must pass."

They are passing.

The mother of a girl with lips colorless as her forehead declared, "I have a high standard of education for Julia."

"But health, if she leave that in the textbooks, though she speak with the tongues of men and angels, it profiteth nothing."

"I mean," determinedly, "for her to have advantages, and when she gets her diploma she can rest."

So she sums along till she can multiply three figures by three figures in her head, day and night thinking and thinking. One soft Sunday afternoon, when even the day

laborer was having his leisurely stroll, I asked why she was not out with the rest of the family. She was at home writing an essay on Gray's Elegy.

"Oh, it's no trouble for her to do it. I don't see how she writes so easily. This is her last year; she has seven studies; then comes the finishing school at New Haven."

"Doesn't her head ache?"

"Sometimes she talks in her sleep" (again the proud look); "it's Latin, I think."

She was already in the finishing school, and what she now says in her sleep we shall not know till we learn the language of the dead.

That is not the only house where there is a drawer scented with tuberose and heliotrope and opening it is like opening the grave.

Easy for her to have seven studies under seven different teachers! Try it yourself.

#### SNOW

White are the far-off plains, and white  
The fading forests grow;  
The wind dies out along the height,  
And denser still the snow,  
A gathering weight on roof and tree,  
Falls down scarce audibly.

The road before me smooths and fills  
Apace, and all about  
The fences dwindle, and the hills  
Are blotted slowly out;  
The naked trees loom spectrally  
Into the dim white sky.

The meadows and far-sheathed streams  
Lie still without a sound;  
Like some soft minister of dreams  
The snow-fall hoods me round;  
In wood and water, earth and air,  
A silence everywhere

Save when at lonely intervals  
Some farmer's sleigh, urged on,  
With rustling runners, and sharp bells,  
Swings by me and is gone;  
Or from the empty waste I hear  
A sound remote and clear;

The barking of a dog, or call  
To cattle, sharply pealed,  
Borne echoing from some wayside stall  
Or barnyard far afield;  
Then all is silent, and the snow  
Falls, settling soft and slow.

The evening deepens, and the gray  
Folds closer earth and sky;  
The world seems shrouded far away;  
Its noises sleep, and I,  
As secret as you buried stream,  
Plod dumbly on and dream.

— Archibald Lampman.

#### ABOUT WOMEN

— The *Woman's Journal* states that Mrs. Mary Sawyer Peter, of Henniker, N. H., celebrated her one hundredth birthday, recently, by taking a sleigh-ride of five miles in a temperature of 20 degrees below zero.

— Dr. Mary Bachelor is in charge of the dispensary established by the Free Baptist Woman's Missionary Society at Midnapore, India, where about three thousand patients are treated every year. She began her work as a medical missionary in 1875.

— Mrs. Alice Gordon Gulick, the principal of the International Institute for Girls in Spain, sailed from Boston recently by the steamer "New England" to make arrangements for moving the institute from Biarritz (where the school made its headquarters during the late war) to Madrid. She was accompanied by Miss Eaton, a daughter of President Eaton of Beloit College, Wisconsin, and Miss Martha Hopkins, a daughter of Col. Charles A. Hopkins of Brookline.

— Miss E. M. Charles, said to be England's first woman architect, is about to be admitted as an associate of the Royal Institute of British Architects. She has won several prizes for designs, and intends to



open an office for herself. The profession of architect is held by the London papers to be peculiarly adapted to the talents of women.

—Miss Marianne Farningham has for over forty years contributed, with scarcely an exception, a poem to every weekly issue of the *London Christian World*, and her prose sketches for the same paper have been almost as many. Besides this she wrote for many years nearly the whole of the *English Sunday-school Times*, which she still edits. The titles of her writings would alone fill a small volume, and all are distinctly Christian, purposeful and helpful.

—To Mrs. Frances F. Lee, of Denver, Colorado, belongs the honor of being the first woman who ever presided over a State legislature. She is one of three women elected to the legislature last fall, and, during a recent debate in which the speaker wished to take part, was called to the chair by him. The novelty of a woman as presiding officer caused the senate to be without a quorum, so many of its members being curious to see this new departure in political affairs. She appears to have acquitted herself creditably, and the other members did themselves credit by respecting her rulings and decisions.

—Miss Stella Henderson, a New Zealand lady who has taken an M. A. degree, as well as the degree of Bachelor of Law, will, it is said, soon apply for admission to the New Zealand bar. Miss Henderson has now been working for some time in the office of a well-known legal firm, in order to gain a practical knowledge of law. She is probably the first New Zealand woman who has obtained the LL. B. degree.

—The interest which women are taking in historical research, says the *Woman's Journal*, was shown by the report of the membership committee of the New England Historic Genealogical Society, presented at its recent annual meeting. Forty women were admitted to membership during the past year, this being the first year that the by-laws of the society have permitted their admission.

—Mrs. French, wife of Lieut. G. E. French, has sailed with her husband for the Philippines. Before her departure she was presented by the men of Co. D, 4th U. S. Infantry, with a beautiful silver tea set of eight pieces, an engraved company roster, and a set of resolutions expressing their gratitude for Mrs. French's many acts of kindness to them in the hospital and camp since their return from Cuba.

## BOYS AND GIRLS

### Little Things Given to Jesus

Two little eyes to look to God;  
Two little ears to hear His Word;  
Two little feet to walk in His ways;  
Two hands to work for Him all my days.  
One little tongue to speak His truth;  
One little heart for Him now in my youth;  
Take them, Lord Jesus, and let them be  
Always obedient and true to Thee!

### TOMASO

HE crept fearfully into the warm waiting-room of the railroad station and tried to hide behind a big radiator. He was seven years old, but not an inch larger than a five-year-old should be. He was very dirty, very cold, very ragged, and very miserable. He carried a blacking kit over his shoulders and held five crumpled papers under his arm.

The deaconess on duty at the station spied the little fellow.

"What's your name, little boy?" she asked.

"Tomaso," he replied, with trembling lip.

She drew up a rocking chair, for they have rocking chairs in that station, and took him, rags and all, on her motherly lap.

"What's the matter, Tommy?" she asked pitifully.

"I—I can't sell my papers, an' I hain't got a single shine, and the boys out there beat me, awfully!" and the sobs burst out unrestrained.

A glance out the window showed "the boys" still in an angry knot, telling each other how "that imperdent kid thought he c'd git inter business 'round these 'ere corners. But we jest sent him howlin'."

The deaconess remembered a big box of lunch that a chance traveler had put into her hands. She produced it now and watched its contents disappearing. It was a prosaic kind of comfort, but very satisfactory to the half-starved little lad.

"Now, Tommy, tell me how you try to get shines and sell papers. Maybe you don't do it right. Suppose I am your customer. How would you ask me?"

"Have a shine?" said Tommy, but in a hopeless, monotonous tone.

"Oh, that's not the way. You must say, 'Please, sir, have a shine!' You must speak up bright, and smile and look right at him. Try it again."

The deaconess drilled him ten minutes. Then she took him into the toilet room, washed such parts of his little body as she could get at, and smoothed his hair. He was really a sweet looking little fellow.

"Now," she said, "try that man. His boots need shining. Don't forget to smile."

"Please, sir, have a shine?" said Tommy exactly as his teacher had told him to, and the gentleman looked down at the eager face and replied, "I don't care if I do."

After that Tommy sold two papers—nine cents in all. Then he wanted to carry the money right away home to his mother. The deaconess put a little towel and a piece of soap into the box with the rest of the lunch, and they went together past the still glowering boys. It was a dreadful home. The father was dead, the mother was very sick.

When the deaconess returned she passed by the boys.

"What was the matter with Tommy?" she asked.

"Dat young dago? Ain't nothin' the matter wid him, but dar will be if he don't keep away from dese corners."

"But his father's dead and his mother's sick. He must sell papers or starve. Why, he hadn't had anything to eat this morning till I gave him something, and he's such a little fellow!"

The boys looked very much ashamed. "Sorry we licked him," one of them said, looking steadily down at the ground.

The next morning Tomaso came again to the station, and again a convenient lunch waited for him. But this time his hands and face were quite clean and his face actually had a smile on it.

"Come, Tommy," said the deaconess,

"let's go out on the corner where you'll have a little chance to sell papers and get shines."

"But the boys!" and the lad's face grew actually pale.

"I'll stand by you awhile."

So they went out. Sure enough, the boys came straight toward them. Tommy shivered away nearly out of sight in the hospitable folds of the black gown of his new friend. But this time he need not have feared.

"Is yer pap dead?" asked one of the biggest of the group.

"Yes," with pathetic brevity.

"Is yer mam sick?"

"Yes."

"Well, Tom, we've gin yer this corner. It's a bully one. Yer can sell papers an' git shines on it all ye want to. Hear?"

Tommy's business prospered exceedingly after that, and the little chap himself prospered yet more under the fostering care of his deaconess friend. His mother got well, his hands and face were always clean, he lost his haggard, unchildlike look, and his face actually took on a sign of baby plumpness. The deaconess told him of God and heaven and enticed him into the Sunday-school.

But one day he was not at his corner. A week passed before the deaconess, busy with many duties, could go to his poor home to inquire for him, and then she found him dying with diphtheritic croup. Sorrowfully she stood by the unconscious little form, expecting every hard-drawn breath would be his last. Suddenly the great black eyes opened and, as he recognized his friend, a wonderful smile broke over the little face.

"Yer was so good to me!" he whispered hoarsely, and was gone. — LUCY RIDER MEYER, in *Deaconess Advocate*.

—A little girl from town was staying with some country cousins who live on a farm. At breakfast one morning she saw on the table a dish of honey, and regarded this as an opportunity to show her country cousins that she knew something of country life after all. Looking at the dish of honey, she said, carelessly: "Ah! I see you keep a bee."

The cause  
and -



effect

**CLEVELAND'S**

**BAKING POWDER**

## THE SUNDAY SCHOOL

## First Quarter Lesson IX

SUNDAY, FEBRUARY 26, 1899

JOHN 7: 14, 28-37.

REV. W. O. HOLWAY, D. D., U. S. N.

## CHRIST AT THE FEAST.

## I Preliminary

1. GOLDEN TEXT: *If any man thirst, let him come unto me, and drink.* — John 7: 37.

2. DATE: A. D. 29, Oct. 17.

3. PLACE: The temple at Jerusalem.

4. HOME READINGS: Monday — John 7: 1-13. Tuesday — John 7: 14-37. Wednesday — John 7: 28-37. Thursday — John 7: 40-52. Friday — John 8: 12-20. Saturday — John 8: 21-30. Sunday — Rev. 22: 13-17.

## II Introductory

Up to the Feast of Tabernacles our Lord had come quietly, avoiding company and whatever might attract attention. Even in His own home, faith in Him as the Messiah was withheld; at Jerusalem the Sanhedrists were resolved upon His destruction. His absence from the Feast the first two days was commented upon by the multitude privately — none dared to discuss Him openly. Suddenly and calmly He appeared in Solomon's Porch and began His teaching. So lofty was the doctrine that His hearers were amazed — whence such wisdom in one untaught in the schools? Our Lord answered the query. His doctrine was God-sent, and He was the Sent of God to teach it. The doer of this teaching would learn from experience that this statement was true, and that the Teacher sought not His own honor. They wanted to kill Him because He had done a work of mercy on the Sabbath day; yet they themselves did not refrain from performing the rite of circumcision on the Sabbath. He appealed to them to judge Him righteously. Among the crowd our Lord's immunity from attack on the part of the authorities excited comment. The rulers were known to be murderous in their intentions, and yet they permitted our Lord to continue His teaching openly. Were they changing in their opinion of Him? Were they coming round to a belief in His Messiahship? No, that could not be. Every one believed that when Messiah appeared, no one would know whence He came; but Jesus' origin was known to all. Of course, He could not be the Christ.

Raising His voice to a louder key, our Lord replied to this disparagement. They did know, in one sense, who He was and whence He came, but in the higher sense they knew neither. He Himself knew whence He came and who had sent Him; they with their worldly ideas could not know either the Sender or the Sent. His enemies read His meaning and would have hastened His death — but His hour had not yet come. On the other hand, His teaching and works produced such an impression that some of the people were won to faith in Him, openly asserting that His miracles were satisfactory evidence that He was the Christ that was to come. The angry Sanhedrists sent officers to arrest Him at the first opportunity, but our Lord

baffled them for the time by enigmatical hints of a speedy departure.

On the closing day of the Feast He sought to gather up its lessons and converge them on Himself, as the spiritual Rock from whose smitten side were to go forth the life-giving waters — waters which in him who drank should become (in the future, after He was glorified and the Spirit was poured forth) a perennial fountain, and the fountain rivers flowing forth in copious blessings and gracious ministries. "Jesus stood and cried, If any man thirst, let him come unto Me and drink. He that believeth on Me, as the Scripture hath said, out of his belly shall flow rivers of living water." His voice pealed out these words like a herald call through the temple in the solemn pause at the close of the Great Hallel, while the priests were preparing to offer the special sacrifices of the day. "He interrupted not the services," says Edersheim, "for they had for the moment ceased; He interpreted, and He fulfilled them."

## III Expository

14. Now about the midst — R. V., "But when it was now the midst." Of the feast — the feast of Tabernacles. Our Lord had declined to attend this feast with the rest of the family (verses 9 and 10), that is, to start in season to be present at its beginning. His absence awakened discussion. The rulers hoped to get Him into their power. The people generally were divided in their opinion concerning Him, some maintaining that He was "good," others that He "led the multitude astray." Jesus went up into the temple — when the time came — the appointed "hour" for Him to present Himself to the people again as a teacher. It was probably the third day of the feast, and His appearance was sudden, and, considering His personal danger, bold. And taught. — Much of what He taught is contained in the verses omitted from our lesson (verses 15-27).

28. Then cried Jesus in the temple — uplifting His voice as He stood in Solomon's Porch so that His critics could hear it distinctly. The word "cried" indicates strong emotion. As he taught saying. — In R. V. the sentence reads, "Jesus therefore cried in the temple, teaching and saying." Ye both know me and . . . whence I am. — Our Lord concedes this. They professed to know His birthplace, family history, etc. He admits that they do know something about Him. But the conclusion they founded on this knowledge He does not admit. Their idea was that He could not be the Messiah because they knew whence He was. It was the popular idea that, after His birth in Bethlehem, the Messiah would be "snatched away by spirits and tempests," and when He manifested Himself, none would know whence He came. They knew all about Jesus; therefore, they reasoned, He could not be the Messiah. I am not come of myself. — His earthly origin they knew, but they did not know His heavenly appointment and mission. He that sent me is true — "not merely veracious or faithful, but real, the ground and essence of all reality, the only living and true God" (Milligan). Whom ye know not. — "Had they known the One, they would have recognized the Other" (Milligan).

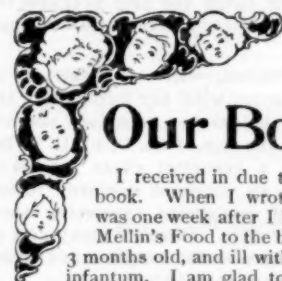
29, 30. I know him — "I" in contrast with "ye" in the preceding verse. I am from him — I proceed from Him — "the express image of His person." He hath (R. V. omits "hath") sent me — lofty assertions these, and blasphemous if not true. If, on the other hand, they were true, they

asserted and proved His Messiahship, which had just been denied. Sought to take him. — "The hostile part of the crowd, with the wild fanaticism of their race, proposed to lay hold of Him, and hurry Him outside the city on the instant, to stone Him as the law against blasphemy enjoined" (Geikie). His hour was not yet come. — "They could not touch Him, for it was not yet God's time" (Milligan).

31. Many of the people believed on him (R. V., "of the multitude many believed on him") — convinced by His words; their feeling contrasting strongly with that of the hostile rulers. When Christ cometh — R. V., "when the Christ shall come." Will he do more miracles (R. V., "signs")? — This was the people's argument that Jesus was the Christ. His miracles, they kept saying to those objecting, prove that He is the Expected One. The Messiah was to make Himself known by signs (Isa. 35: 5, 6). Would any one pretend to say, they triumphantly ask, that the Christ would work more signs than Jesus had done?

32. The Pharisees heard. — These watchful foes were now constantly hovering around Jesus. They heard the contention of those among the people who were convinced that Jesus was the Christ, and realized that the time had come for decided action. Sent officers to take him — "the first formal attempt upon His life." The chief priests were in league with the Pharisees in this movement.

33, 34. Then said Jesus (R. V., "Jesus therefore said") — because He perceived their hostile designs and knew that His "hour" was rapidly approaching. Yet a little while. — "I must remain on earth a little while longer, and during this time ye cannot kill Me: then ye will succeed, and I shall go to My Father" (Cambridge Bible). Ye shall seek me — not as you are doing now, in order to kill Me. "The eye of Jesus



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rested on the calamities from which at a future time they would seek to be delivered by the Christ, but would seek in vain. His enemies have refused to recognize in His words the teaching of Him who sent Him; when He has returned to the Father, their eyes will be opened to their madness and folly" (Milligan). Where I am — not "where I shall be." Jesus ever felt that He dwelt "in the bosom of the Father." Cannot come — in the nature of things; they would not belong there.

35, 36. Then said the Jews — meaning the ruling class, those whom worldliness and self-seeking had long since turned into the declared enemies of Jesus. Whither? — A bitter, scornful reply to this mysterious hint of departure. Unto the dispersed among the Gentiles (R. V., "unto the Dispersion among the Greeks"). — They mockingly hint that He is going, not as a true Israelite leaving His own land would go — to the dispersed of His own countrymen — but to the Dispersion of the Greeks, to teach the heathen world. The words may mean, however, the dispersed Israelites among the Greeks. What manner of saying is this? — "The saying haunts them, though they pretend to ridicule it" (Reith).

37. In the last day — either the seventh day (Edersheim and others), or the eighth day (Meyer Alford, Lange, and others), it is impossible to determine which. The feast properly lasted only seven days, but an eighth had been added which was called "the great day of the feast." Rabbinic authorities agree (with one exception) that on the eighth day the ceremony of pouring out the waters did not take place. Our Lord's words in this verse referred to and derived their chief impressiveness from this act. Alford, Lange and others explain that our Lord seized the opportunity on the eighth day when this act should have been performed, when its omission was painfully noted, to utter these words. Cried — an unusual uplifting of the voice in a moment of silence, so that He was distinctly heard by all in the temple. If any man thirst, let him come unto me, and drink. — Our Lord here personally offers Himself as "the personal object of a saving faith;" as the Only One for every one; as the One who can satisfy every craving of the human spirit, all its sense of need, all its desire for help. The appositeness of this invitation will appear from the study of the circumstances — the joyful procession during the previous seven days to the Pool of Siloam headed by the priest bearing a golden pitcher which he filled with water; the people, in holiday costume, attending him back to the temple, each bearing his lulab (a myrtle, willow, and palm tied together) and ethrog (citron); the pouring of the water into the silver conduit at the altar; and the Great Hallel (Psalms 113-118) — all commemorative of the rock smitten in the wilderness and typical of the living water of the Spirit flowing from the true Rock (1 Cor. 10: 4).

#### IV Inferential

1. The words of Jesus convince some, and harden others.
2. The full benefits of our Lord's mission were not apparent until after His glorification.
3. A seeming discrepancy in the Scriptures weighs more in some minds than the whole body of truth.
4. Christ's awe-inspiring personality baffled, for a long time, the violence of His foes.
5. Our Lord is still rejected by the pride of power and the pride of wisdom.
6. Right opportunities for impressing truth should be watched for and seized.
7. The spiritually thirsty who go to Christ shall be more than satisfied.

#### V Illustrative

1. "My dear young men, the human race may for practical purposes be divided into three parts: (1) Honest men who mean to do right and do it. (2) Knaves, who mean to do wrong, and do it. (3) Fools, who mean to do whichever of the two is pleasanter. And these last may be divided again into black fools — who would rather do wrong, but dare not unless it is the fashion; white fools — who would rather do right, but dare not unless it is the fashion" (Charles Kingsley, in "A Letter to Young Men").

2. At a small literary gathering at which Thomas Carlyle was present, a lady was bewailing the wickedness of the Jews in their treatment of Jesus, and expressed regret that He had not appeared in our own time. "How delighted we should all be to throw open our doors to Him and listen to His divine precepts! Don't you think so, Mr. Carlyle?" He replied, "No, madam, I don't. I think that had He come fashionably dressed, with plenty of money, and preaching doctrines palatable to the higher orders, I might have had the honor of receiving from you a card of invitation, on the back of which would be written, 'To meet our Saviour;' but if He had come denouncing the Pharisees and associating with the lower order, you would have treated Him much as the Jews did, and have cried out, 'Take Him to Newgate and hang Him.'"

#### Silence about Ourselves

THINK as little as possible about any good in yourself; turn your eyes resolutely from any view of your requirements, your influence, your plans, your success, your following — above all, speak as little as possible about yourself. The inordinateness of our self-love makes speech about ourselves like the putting of a lighted torch to the dry wood which had been laid in order for burning. Nothing but duty should open our lips upon this dangerous theme, except it be in humble confession of our sinfulness before God.

Again, be specially on the watch against those little tricks by which the vain man seeks to bring round the conversation to himself, and gain the praise or notice which

his thirsty ears drink in so greedily. Even if praise comes unsought, it is well, while men are uttering it, to guard yourself by thinking of some secret cause for humbling yourself inwardly to God, thinking unto what these pleasant accents would be changed if all that is known to God, and even to yourself, stood revealed to you.

Place yourself often beneath the cross of Calvary; see that sight of love and sorrow; hear those words of wonder; look at the eternal Son humbling Himself there for you, and ask yourself, as you gaze fixedly on Him, whether he whose only hope is in that cross of absolute self-sacrifice and self-abasement can dare to cherish in himself one self-complacent action. Let the Master's words ring ever in your ears, "How can ye believe who receive honor one of another, and seek not the honor that cometh from God only?" — Bishop Wilberforce.

It has been said, whether by poetry or science matters not, that there is a certain point in the upper air, in which all the discordant sounds of the earth — the rattle of wheels, the chime of bells, the roll of the drum, the laugh of the child — meet and blend in perfect harmony. Surely it is more than a pleasant conceit that, when once lifted up in fellowship in Christ Jesus, we meet in a high and heavenly place where all things are gathered together in one. — Rev. Wm. Adams.

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## OUR BOOK TABLE

**America in Hawaii.** A History of United States Influence in the Hawaiian Islands. By Edmund James Carpenter. Small, Maynard & Co.: Boston. Price, \$1.50.

Although, both before and since the annexation of the Hawaiian Islands to our political system, much has been written concerning this archipelago and its resources, until now no book has appeared which traces the history of the islands in their relation to our country. It is somewhat surprising to learn that for well-nigh a hundred years has American influence been felt among those people, and for more than forty years has the subject of annexation to our country been under discussion. The first chapter of this book deals with the missionary effort in the islands, and tells what is, perhaps, the most remarkable story in the whole history of Christian missions — the story of a people who, of their own motion, burned their idols, abolished their worship, and waited for the coming of some one who should teach them a better way. The story is thrilling and of the deepest interest. The recital of the rise of Hawaiian commerce, instituted by men of Boston, follows; and this, too, is a tale of much human interest. Then follows the history of the diplomatic and political relations of our country with Hawaii, in the telling of which the author has evidently attempted, not without success, to eliminate the dryness of detail, and to create a narrative in places intense in its interest.

In this narrative Mr. Carpenter, as he tells us in his preface, has drawn his material from original sources, comprising the public documents of the two nations, supplied him from Washington and Honolulu. By this course the element of partisan feeling is apparently eliminated, and the reader is given unadorned facts, the drawing of conclusions being left to him alone. There has been much variance of opinion regarding the attitude assumed by President Cleveland in the Hawaiian matter; but whatever may be the inferences which one may draw from the narrative of occurrences during those exciting days of Hawaiian history, the reader cannot fail to admire the calmness and steadfast courage with which the Hawaiians met and endured that important crisis. The book is a beautiful example of the modern art of the book-maker.

**The Kingdom (Basileia).** An Exegetical Study. By George Dana Boardman. Charles Scribner's Sons: New York. Price, \$2.

The writer recalls with gratitude that one of the best and most revelatory volumes that he ever read, in the early years of his ministry, was a comprehensive, critical, and thoroughly fair exposition of the Sermon on the Mount by the author of this volume. Dr. Boardman, who is a prince of exegetes and large enough and brave enough to express the truth just as he sees it, first led us into the holy of holies of the inaugural address delivered on the mountain-side. It is one of the few books which we regard as an invaluable friend and helper. This volume on "The Kingdom" is an enlargement and expansion of the earlier one. It is a great book. The author has learned the mind of Christ, and he understands and unfolds His fundamental teaching. He treats the subject in chapters under the following titles: "Foregleams of the Kingdom," "Arrival of the Kingdom," "Misconceptions of the Kingdom," "Rectifications of Misconceptions," "Definition of the Kingdom," "Constituents of the Kingdom," "Laws of the Kingdom," "Method of the Kingdom," "Symbols of the Kingdom," "Church of the Kingdom," "Growth of the Kingdom," "Consummation of the Kingdom." This is an invaluable book for the minister; it will clarify his judgment and furnish him with fresh and suggestive material for sermon-making.

**The "Maine": An Account of Her Destruction in Havana Harbor.** The Personal Narrative of Capt. Charles D. Sigbee, U. S. N. Century Co.: New York. Price, \$1.50.

The war with Spain was precipitated by the explosion of the "Maine" in Havana harbor, on Feb. 15, 1898. It is fitting that the memory of so fateful an event should be preserved for posterity, and doubly fitting that the captain of the battleship should be the one to chronicle it. Captain Sigbee tells his story with a simplicity and straightforwardness that emphasize the impressive facts. Though not formally subdivided, the narrative falls naturally into three divisions. The first describes the ship and her trip to Havana, the exchange of official courtesies, and the three weeks' stay in Havana harbor. The second contains a vivid description of the explosion at night, and the escape of Captain Sigbee and the other survivors from the wreck. The third presents an account of the removal of the wounded, the burial of the dead, the wrecking operations, and the official inquiry into the disaster, resulting in the decision that the explosion was due to external causes. This is Captain Sigbee's own conviction, and the reasons on which it is based are tersely and conclusively stated. A series of appendices presents the findings of the Court of Inquiry, the President's Message based upon the court's report, and a list of the dead and wounded members of the crew of the "Maine," showing the present location of the remains of such as were identified. The volume is profusely illustrated with views of the "Maine" before and after the explosion, portraits of her officers, diagrams, etc.

**The Red Axe.** By S. E. Crockett. With Illustrations by Frank Richards. Harper & Brothers: New York. Price, \$1.50.

"The Red Axe" is a strong and vividly told story of adventure, with the scenes laid in Pomerania three centuries ago. Like many of Mr. Crockett's novels, it is a semi-historical romance, giving graphic pictures of local color in the era represented. The hero is Hugo Gottfried, the son of Gottfried Gottfried, called the Red Axe, the fourteenth in the line of the hereditary executioners of Wolfmark, and the heroine is Helene, who becomes lady-in-waiting to the Princess of Plassenburg. Around the love affairs of Hugo, Helene and the Princess this exciting story centres, enchainning the interest of those readers especially who are already familiar with "Lochinvar" and "The Gray Man" by the same author.

**The Associate Hermits.** By Frank R. Stockton. With Illustrations by A. B. Frost. Harper & Brothers: New York. Price, \$1.50.

This entertaining story is decidedly Stocktonese, possessing a good share of the quaint humor and grotesque flavor which are characteristics of Mr. Stockton's work. The book deals with the adventures of a middle-aged gentleman and his wife, who take their daughter's wedding journey by proxy, in order to permit the young couple to enjoy all the comforts of the home during their honeymoon. They go to an Adirondack camp, having taken in charge a young lady, the daughter of a friend, who is so attractive that all the young men in the vicinity, including one of the guides, fall in love with her. How the situation was relieved, and what the association of hermits really meant, one must read these amusing pages to discover.

**An Angel in a Web.** By Julian Ralph. Illustrated by W. T. Medley. Harper & Brothers: New York. Price, \$1.50.

This is a peculiar story, somewhat in the line of Du Maurier. The "Angel" is an innocent, unaffected young woman, who passes bravely through a series of trying situations. The "web" in which she is entangled is the influence exerted in her life by the good and evil spirits of her ancestors. By a bold stroke of imagination Mr. Ralph has presented these spirits in their astral bodies,

and makes them take an active part in the young lady's fortunes. The scene of this curious tale changes from the neighborhood of a colonial manor on the Hudson to New York city, where the denouement takes place.

**God's Outcast.** By Silas K. Hocking. Frederick Warne & Co.: London and New York. Price, \$1.50.

The hero of this book, John Comfort, worked in the coal-pits, but at seventeen years of age became converted in a great revival (which is very vividly described), and studied for the ministry. Two years later he is engaged to the daughter of a shop-keeper in his native town. He keeps his promise, and marries her at the end of ten years, although loving another woman whom he meets on his first charge, and who is much better suited to him mentally and morally. His wife has led a coarse, rough life, and by her fearful temper, her intemperance, and finally her theft of church moneys, drives him from the pulpit. He drifts to London and sinks lower and lower financially, until at last his drunken wife and the little daughter who is trying to lead her mother across the street are killed by a dray, when he gives up all hope and curses God. Later his little child's remark, that "though an outcast he was still God's," returns to him, and he plucks up courage and begins to live for those poorer than himself, thus working out his own redemption. The book is brightly written, and makes a strong plea for temperance. It contains some very interesting descriptions of Methodist church life in England, and will be a valuable addition to the fiction department of the Sunday-school library.

**A Young Volunteer in Cuba; or, Fighting for the Single Star.** By Edward Stratemeyer. Lee & Shepard: Boston. Price, \$1.25.

This is the second volume in the "Old Glory" series. In the first volume the author recounted the daring adventures of Larry Russell while fighting under Dewey at Manila. In this companion book one follows the equally daring exploits of Ben Russell, Larry's older brother, who, joining the volunteers from New York State, is mustered into the United States army and sent by transport to Cuba, there to participate in the campaign which resulted in the fall of Santiago. The story is vividly told, and, while full of life and incident, the historical portion has not been neglected by the author, who has carefully verified his facts. The

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**Bilberry Boys and Girls:** Their Adventures and Misadventures, their Trials and Triumphs. by Sophie Swett. Lothrop Publishing Company: Boston.

What Miss Wilkins has done for "grown-ups" Sophie Swett has done for the children, admirably delineating the real life of American village boys and girls. In this book she has gathered her best known *St. Nicholas*, *Wide Awake*, *Youth's Companion*, and *Harper's Young People* stories in a new, charming, and deftly woven combination to which she has given the title of "Bilberry Boys and Girls." The children will be simply fascinated with these delightful chapters. The illustrations, by Ethelred B. Barry, add much to the interest of the volume.

## Magazines

—The second issue of the *Coming Age*, the February number, justifies the eager expectation which was awakened by the first issue. The highest purpose which any magazine can conserve is to provoke healthy thought in its readers. Just this good work the *Coming Age* does. There are sketches of Louise Chandler Moulton and Ezekiah Butterworth, with contributions from both. Dr. P. S. Moxom writes upon "Some Tendencies of Democracy in the United States;" Ernest H. Crosby upon "Count Tolstoi at Seventy;" and Rev. R. E. Bisbee upon "Some Characteristics of Edward Bellamy." (*Coming Age Co.*: Copley Square, Boston.)

—The *Forum* for February deals largely with current and vital topics. Hon. Charles Denby gives unanswerable reasons "Why the Treaty should be Ratified." Hon. David J. Hill writes upon "The War and the Extension of Civilization." "The School System of Porto Rico," "The American Seaman under the Law," and "Coaling Stations for the Navy," are presented by specialists. (*Forum Publishing Co.*: New York.)

—A very able and pertinent number is the February *North American Review*. Sir G. S. Clarke writes upon "Imperial Responsibilities a National Gain." Prof. Fay Spencer Baldwin, of Boston University, writes critically and with admirable poise upon "Some Aspects of Luxury;" Charles A. Conant upon "Russia as a World Power;" Dr. Judson Smith upon "The Awakening of China;" and Hon. Seneca E. Payne upon "Our Merchant Marine." (291 Fifth Ave., New York.)

—The *Critic* surprises and gratifies in every new issue. It improves not only in its literary scope and treatment of current events and personages in its special lines, but in the general make-up of the magazine. Better paper is being used, which brings out the half-tones more perfectly. The February number is not only rich in literary treasures, but is beautiful to behold. (*Critic Co.*: New York.)

—*Frank Leslie's Popular Monthly* for February contains four finely-illustrated Spanish-American articles. Edgar Fawcett provides a complete story—"The Thorn-bourne Tragedy." "Ice Yachts and Yachting" are described by Wilt. P. Pond. New chapters appear in "April Bloom," and part second of Bret Harte's story, "Mr. Jack Hamlin's Mediation," finds place this month. It is an excellent midwinter number. (*Frank Leslie Publishing House*: New York.)

—The *Homiletic Review* for February contains much in the way of suggestion and help for ministers. The first contribution is from the pen of Bishop Hurst upon "The Church the Patron and Conservator of In-

tellectual Training." Dr. David Gregg writes of "Joseph Parker as a Preacher." Dr. S. E. Wishard of Utah has an article upon "The Mormon Propaganda." The other departments are well sustained. (*Funk & Wagnalls*: New York.)

—One of the brightest booklets in its line that has come to our table lately is the last copy of *Our Wedge*, published by Geo. Batten & Co., of New York. It is brimful of judicious advice to advertisers.

—"By the Watchman's Fire," from the painting by Tom Mostyn, R. B. A., makes an exquisitely beautiful frontispiece in the *Magazine of Art* for February. In the leading contribution this month M. H. Spielmann, aided by a series of studies by the artist, depicts "Mr. Mortimer Menpes as Portraitist." An interesting symposium follows, upon the question, "Is Photography among the Fine Arts?" The editor shows what Prof. Hubert Herkomer has done as "A Painter in Enamels." Other papers of interest are: "Mr. John S. Sargent as a Portrait Painter," "The Perversion of the Infant Mind in Matters of Taste," "Flowers and Fancies," "Our Rising Artists—Thomas Mostyn;" with well-filled departments—"The Art Movement," "Notes and Queries," and "Chronicle of Art." (*Cassell & Co.*: 7 and 9 West 18th St., New York.)

### Did You Know This about Caesar and Napoleon?

Did you know that the two foremost figures in the world's history, Caesar and Napoleon, were at one time the victims of insidious nerve weakness and disease? Caesar was an epileptic, and the great Napoleon was the victim of nervous disorder. The secret of their later wonderful successes lay in the fact that they used every effort to be cured of their afflictions. Do you for a moment suppose that they could have succeeded if they had allowed themselves to remain weaklings, with exhausted nerves, nervous debility and strength and energy impaired by disease? So it is with men at the present day. Many a young and middle aged man through overwork, indiscretion, ignorance, excesses and folly has weakened his nerve power and physical vigor until he feels himself lacking manhood's powers to cope with the world in this struggle for success. Remain in your present condition of weakness, and failure in all your undertakings is inevitable. Follow the example of Caesar and Napoleon—get well, get back your physical and nerve strength, powers and energy, and the fullest measure of success in the world will be yours. Remember that the strong survive and the weak are forced to the wall. Success awaits only him who is strong. What is the great lesson in this for nerve-weakened and physically exhausted men? By all means get back your health and strength. Consult some great specialist, like Dr. Greene, of 34 Temple Place, Boston, Mass., whose success in the treatment and cure of this class of diseases with harmless vegetable remedies, wonderful in their strengthening and invigorating powers, has made him the most famous physician in the world. You can consult him without charge and in perfect confidence, either by calling or writing him about your case. As it costs you nothing to get his counsel and advice, we advise you to write him at once. He will tell you just what to do to be cured of your weakness. One of his wonderful medicines, Dr. Greene's Nervura blood and nerve remedy, you know to be of world-wide fame; he has discovered other no less marvelous medicines also, whose vitalizing, invigorating and regenerating effects will restore you again to perfect manhood's strength and powers.

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## SOMETHING WORTH WHILE

Especially for Epworth Leaguers. I mean the annual rally of the Student Volunteer League of Boston, representing the Student Volunteer Movement for Foreign Missions, to be held in the New Old South Church on Washington's Birthday, Feb. 22. This is the place for soul-thrilling inspiration. You listen to brightest speakers; you get a deal of information; you look in the faces of heroes and heroines, some of them veterans; you meet volunteers soon to go to the front; you are stirred with the fact of war and aroused by the stories of victory; you are summoned to complete consecration. The Spirit is poured upon you. You cry, "It is good to be here."

Here are some of the speakers: Mrs. Capron, many years in India; Prof. Morris of the School of Theology, Boston University; Barnabas T. Sakai, a native of Japan; Pauline E. Root, M. D., for years in India; Rev. A. Bunker, D. D., for thirty-two years apostle to the Karens; S. Earl Taylor; Miss E. Wallace; Miss Clara Cushman; J. Willis Baer; Luther D. Wishard, foreign secretary of the College Y. M. C. A. The singing will be in charge of Geo. K. Somerby.

Great missionary problems will be discussed by missionaries of long experience, and younger soldiers will talk about the ways and means for a forward movement all along the line. The sessions will be at 10 A. M., 2 and 7.30 P. M.

W. T. PERRIN.

## THE CONFERENCES

## N. E. SOUTHERN CONFERENCE

## Norwich District

Staffordville. — Rev. C. H. Van Natter and wife have done good service here for the past three years. A most interesting and profitable reading circle in connection with the Literary department of the Epworth League is one important feature of their very successful work. Mr. Van Natter will seek a change at the approaching session of Conference.

Niantic. — A good religious interest and steady spiritual growth of the church mark the efficient labors of the pastor, Rev. J. E. Johnson, and his return is unanimously requested.

Gale's Ferry. — Rev. J. B. Ackley is another of the "fits" which must not be disturbed by the next revolution of the itinerant wheel if the unanimous voice of his loyal people is regarded. The finances of the church are in excellent condition, and every detail of the work receives faithful attention.

West Thompson. — Rev. E. J. Sampson's return is unanimously desired, and the prospect of an increase in the salary is indicated. The pastor has held Sunday afternoon services at Mechanicville for several weeks with good encouragement. The election of Mr. Edward Thompson, a trustee and faithful friend of this church, to the

State legislature has given great satisfaction to the entire community.

Manchester. — Pastor E. P. Phreaner is carefully gathering up the fruits of the recent revival. The quarterly conference only voiced the very urgent and unanimous desire of the entire church and community when it voted unanimously for his return for the fifth year.

Burnside. — Pastor and people are happy in their present relation, and a mutual desire for its continuance found hearty expression at the fourth quarterly conference. Three have been received on probation and one by letter. The finances are in good condition. The Sunday evening preaching service draws, and holds, many who have not been attendants of church. A New Year's gift of \$25 in cash was only one of many expressions of good-will which have been accorded the pastor. Mr. Henry Lathrop, a prominent member and official of this church for twenty years, was called from labor to reward, Feb. 1.

Old Mystic. — The excellent pulpit work of the pastor, Rev. O. M. Martin, gives great satisfaction to this appreciative people, and there is a general desire for his return another year.

Personal. — Rev. W. A. Taylor, a local preacher who has rendered many years of faithful pastoral service within the bounds of our Conference, has the heartfelt prayers and sympathy of his brethren and many friends in the affliction that has come to him by the death of his most estimable wife. She died at New London, where they have made their home the past year.

SCRIPTUM.

## Providence District

Wickford. — At the dedication of the new Public Library of North Kingston, R. I., on Feb. 1, Rev. E. F. Smith, pastor here, delivered an address in which he spoke appreciatively concerning the work of Mr. C. Allen Chadsey and others, and especially of the benefit such an edifice was to the town. Mr. Smith and family were the recipients of a generous donation visit on the part of his parishioners, Feb. 2. The guests, although unheralded, brought refreshments and proceeded to have a jolly time in the parsonage. It is needless to say that Mr. Smith enacted the part of suave and genial host to perfection. During January and February the pastor is giving a series of addresses illustrated with the stereopticon, and crowded audiences attest his success. The topics treated are elevating and spiritual — "The Life of John Wesley," "John Bunyan," "Pilgrim's Progress," "Christiana," etc. On Feb. 19 the pastor begins a series of special Gospel services assisted by Mrs. Jane E. Reed, of Worcester, Mass., and Miss Rose M. Williams. It is reported that Rev. J. E. Fischer, the evangelist, has finished his labors at Hockanum, Conn., and is now assisting Rev. J. McVay at Noank, Conn. Mr. Smith uses the stereopticon in reviewing the Sunday-school lessons with much success.

Sub-District Convention Epworth League. — The north sub-district convention was held in First Church, Pawtucket, R. I., Feb. 15. The evening addresses were as follows: Rev. O. W. Scott, of Brockton, spoke on Junior work, taking for his topic "Twig Bending," and Rev. F. N. Upham, of Dorchester, spoke on "St. John of Epworth." Supper was served in the church dining-room. The afternoon session partook of the nature of departmental conferences, each department being introduced in a ten-minute paper.

Brockton, Franklin Church. — Rev. J. Walter Morris, the pastor, received, on Feb. 5, 4 on probation and 1 by letter. There is a revival spirit prevailing and persons are seeking the Lord nearly every Sunday at the revival services in the evening. The pastor preaches a sermon, after which an altar-service is held.

Brockton, South St. Church. — Feb. 5, the pastor, Rev. O. W. Scott, received 15 on probation and 2 by letter. More will follow. In the evening a man forty-five years of age was converted. The funeral of Mrs. Annie Gilpin Sherman was largely attended. Her membership in this church extends over a period of twenty years. Her pastor bears strong testimony to her sterling Christian character.

Providence, Trinity Union Church. — A largely attended and successful reception was given the newly-elected League officers. A banquet was served, and the pastor, Rev. A. J. Coultas, the president of the League, William A. Cady, and Rev. J. J. Wooley, chaplain of the First Rhode

Island regiment and pastor of a Congregational Church in Pawtucket, delivered interesting addresses. Mr. Wooley spoke on "Camp Life in the Late War." His remarks were the more interesting from the fact that he had seen the things he described.

Providence, Asbury Church. — A public installation service of the newly elected League officers occurred in the regular evening church service, Feb. 5. A Sunday-school tea-party was held in the vestry, Feb. 6. A large attendance of friends of the scholars, besides the school, filled the rooms with adults and children. A very pleasing

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## Methodist Review

BIMONTHLY

WILLIAM V. KELLEY, D. D., Editor.

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entertainment was provided by the librarians, with the hearty assistance of the scholars, after which ice-cream, confectionery, and cake were sold to replenish the library. Many of the people brought new books which they had read and now donated to the school. About one hundred and seventy-five new books are now in the library. It is the first time for years that any additions have been made, and there is great rejoicing. The superintendent, George E. Baker, is making many improvements in the school. A Sunday-school choir leads the singing now, and aids greatly in this important part of the service.

**Providence, St. Paul's Church.**—The pastor, Rev. J. A. L. Rich, reports that the revival continues and the interest does not wane.

**East Providence, Haven Church.**—On Feb. 5, the pastor, Rev. C. S. Davis, received 1 by letter and 6 on probation. The mid-week prayer-service has so increased that the audience crowds the accommodations. Last week the attendance forced the meeting into the auditorium. The need of another edifice is constantly in evidence.

**Providence Preachers' Meeting.**—The meeting once a month listens to a sermon from one of its members. On Feb. 6, Rev. Marsden R. Foster, of Drownville, R. I., gave a very thoughtful discourse on "The Highest Motive." He quoted a number of texts which showed that we are not to please ourselves, but our neighbor to edification. He made some pertinent remarks concerning the present trend toward worldliness in the Methodist Episcopal Church, but in most excellent taste. The effort to restore fallen standards is often done in such a carping spirit that it repels rather than attracts support. Mr. Foster is a local preacher.

**Attleboro.**—Rev. G. W. Hunt, the pastor, reports accessions on Feb. 5 as follows: 3 on probation, 1 in full membership, 3 by letter. Mr. Hunt will give an address on "Brotherhoods" at the February district meeting, which will clarify the thought of many as to the advantages and disadvantages of this new form of organization.

**Conference Year Book.**—Rev. Dr. Benton has declined to be renominated to publish the Year-book, although he will still continue to edit it. The committee on nominations will suggest the name of Rev. C. H. Ewer, of Cranston St. Church, Providence, for this laborious and altogether unremunerative, not to say thankless, task. Mr. Ewer has sent out a circular letter to the pastors, hoping to discover if possible what number of copies will be used in the churches. There has been a falling off since the price had to be increased on account of the increased expense of publication. The new publisher stated that an early response would facilitate his work, and he hoped that the number of copies ordered might show no decrease, at least, even though no gain was reported.

**A Correction.**—An English paper recently forced to make a correction did so thus: "We regret to say that the statement in these columns that Mrs. Smith is a widow is not true." This scribe made a mistake in saying that Rev. J. W. Bowditch, a local preacher of Cranston St. Church, Providence, had presented the church with \$500 on the debt. A very dear friend of Mr. Bowditch, who prefers to remain unknown, made the gift through him as one of the trustees.

KARL.

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## New Bedford District

**New Bedford, First Portuguese Church.**—Ground was broken, Jan. 24, for the new Portuguese Church, corner of Darmonth and Rivet Streets. The plans call for a substantial wooden structure of churchly architecture. The audience-room is to have a seating capacity of 200; the lecture-room, 100. This, separated from the main room by sliding partition, in turn may itself be divided into two rooms, thus giving opportunity for much-needed class rooms. The building is expected to be ready for occupancy in the early summer. The church has a membership of 22 full members and 65 probationers. There are 7,000 Portuguese in New Bedford and 15,000 within the bounds of New Bedford District. The people themselves are sacrificing to assist in the enterprise, giving \$200 toward current expenses and \$200 toward the new building this year. They are devoted and loyal, and during a period when the church was without a regular pastor Mr. V. J. Sequeira, class-leader, became a veritable sub-pastor, holding the people together and maintaining regular services. The first Portuguese service was held in New Bedford, June 15, 1890. This is the first Protestant Portuguese Church organized in America, and the first Portuguese Methodist Episcopal Church in the world. The work extends to Truro, Provincetown and Wareham, the pastor occasionally preaching in these places, while many blessed and marvelous results have been realized in their native islands. The pastor, Rev. Geo. B. Nind, is doing most excellent spiritual work and conducting material affairs with ability. An article from his pen, "Closing with the Doxology," appeared in the *Northern Christian Advocate* of Feb. 1. Miss Hoxie, the deaconess, is making excellent progress in learning the Portuguese language.

**New Bedford, Allen St.**—On Tuesday evening, Jan. 10, a reunion of members and friends was held. A large number of all ages were present. Each brought a freewill offering of money, amounting to nearly \$100. The program, consisted of papers and addresses. The church of former years was pictured by those who remembered the past; the present church was represented by officers of the various boards and organizations connected therewith. Appropriate music, both vocal and instrumental, was interspersed. A quickened influence of love and loyalty seemed to be felt by all present. Jan. 11, a series of revival meetings was begun. Rev. C. S. Thurber, pastor of the church at Myricks, assisted the pastor, preaching every evening for two and a half weeks. Mr. Thurber greatly endeared himself to the people and manifested marked ability for evangelistic work. There were conversions and a general quickening of the membership. Rev. J. N. Patterson is pastor.

**New Bedford, County St.**—Since the Week of Prayer services a quiet work of grace has been going on. Several young people have sought Christ in the Epworth League meetings. Rev. J. F. Cooper is pastor.

**Fall River, Quarry St.**—The pastor, Rev. H. A. Ridgway, after conducting special services for two weeks, secured the help of Mrs. Reed and Miss Williams, evangelists. They are now closing the third week of their labors. There have been some thirty seekers. Neighboring churches will be blessed as well as Quarry Street.

**Cottage City.**—A very helpful series of special meetings have been held. Several have been converted. Rev. W. F. Taylor is pastor.

**Truro.**—Mr. Isaiah Snow, the efficient Sunday-school superintendent and tireless worker in this church, was presented with a handsome office chair on a recent Sunday. The pastor, Rev. A. A. Stockdale, voiced the sentiments of the school, in a presentation speech, to which Mr. Snow, although genuinely surprised, responded in his usual manner. The chair is of oak, upholstered in dark green leather, and matches nicely a new roll-top desk which Mr. Snow has just purchased.

**Nantucket.**—Watch-night, Week of Prayer and cottage-meetings have been the order so far this year. The result has been conversions. The Sunday-school has received a gift of \$250 by the bequest of a friend. Rev. C. A. Lockwood is pastor.

**Whitman.**—Miss Elisabeth S. Tobey, evangelist, has been the pastor's assistant for one month. Sickness (one doctor estimates one thousand cases in town), and bad weather interfered with the attendance. There were several

conversions, and the church was greatly blessed. Rev. O. E. Johnson is closing a fourth year of hard, earnest work with this people.

**Vineyard Haven.**—Rev. W. D. Wilkinson is proving himself the right man for this place. The attendance at the preaching services is on the increase. The pastor's young men's class presented him with a handsome Standard Dictionary and holder at Christmas. L. S.

## MAINE CONFERENCE

### Augusta District

**Skowhegan.**—During the present pastorate 75 have joined the church in full. Until the grippe struck the town the average attendance at the preaching service had been 220, and this without any sensational methods. The attendance has never averaged more than 230, whatever the means adopted to call out the people. Nearly \$200 was spent in putting in new furnaces, and

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\$125 in putting a bath-room into the parsonage. The spiritual interest is excellent and steadily deepening. Better business methods are needed in the management of the finances. Fifteen stalwart men were present at the last quarterly conference. Rev. B. C. Wentworth, the pastor, has been active in temperance work, and the town has a better enforcement of the law than it has had before for a long time.

**Fairfield.**—Rev. O. S. Pillsbury is rounding out his fourth year. He found some annoying complications, but he has conducted the affairs of the church with great wisdom and faithfulness. God has put His seal upon his labors. He always aims to keep the spiritual interests well at the front; but he does not consider a healthful social life incompatible with a deep spiritual experience. Finances and benevolences are well in hand. Myron, the oldest son, is a senior in Colby College, and is "a chip of the old block." He is doing much towards paying his way; is president of the League and an excellent helper in the church. He is taking fine rank in his class. Merton, the younger son, is doing excellent work at Kent's Hill. A strong petition has been sent to the presiding elder for Mr. Pillsbury's return for the fifth year.

**North Augusta.**—Things here are moving very pleasantly and prosperously. The pastor and his family have all been sick with the gripe, and this has been very inconvenient for the parish, for he is sexton as well as pastor. His return for a third year is unanimously and earnestly desired.

**Waterville.**—It would be difficult to find or imagine a more delightful relation existing between pastor and people than is found here. Congregations are very large, good accessions have been made to the church, the salary is paid up to date, the Sunday-school is doing well, and, while the attendance at class-meetings is not as large as it ought to be, yet during the last four months seventy-five different people have attended class. Very complimentary resolutions were passed at the last quarterly conference. Rev. G. D. Lindsay's return for the third year is enthusiastically desired.

**Strong.**—This is a pleasant town, and we have a fine people here. Rev. T. N. Kewley is on his third year and his return is unanimously desired. Hon. W. L. Daggett, the veteran Sunday-school superintendent, is equipped for his work as but few men are. He and his brother Albert have long been pillars in the church. It is a rare thing to find such a large per cent. of the official members of a church active in the spiritual work. Three Wills (and they are men of good will) were present at the last quarterly conference. Nelson Walker, the postmaster, is a modest man, but is a tower of strength. Dennis Clark is a large farmer. He is a nephew of the late Dr. Clark of Portland. Dr. Clark was a magnificent patron of our school at Kent's Hill, and a layman of national reputation. The League has an average attendance at its devotional meetings of 75; but too many of them fail to support the regular social meetings of the church. About one-third of the members of the church attend class-meeting. Mrs. Kewley has charge of a flourishing children's class. She is held in very high esteem. She has had a visitation of the gripe.

**Miscellaneous.**—Once more let me exhort the pastors to send on their Church Aid collections. I think it we could fully realize the heroic work that Rev. J. H. Roberts is doing, every pastor, no matter how weak the charge, would send on something.

And will the pastors forward, as soon as may be, their collections for the missionary debt. Don't mix up this money with the regular missionary collection.

I want to say "amen" to Bishop Vincent's appeal for "a perfect report." That is, no blank spaces in the columns for benevolences.

There is time yet for more revivals, and to secure a few more subscribers for ZION'S HERALD. "On, ye braves!" A. S. L.

#### Lewiston District

**Intervale and Bartlett, N. H.**—Rev. O. A. Terhune is preacher in charge at Intervale and the regions beyond. In addition to his labors at Intervale he has preached seven times at Glen Station, several times at Upper Bartlett, and conducted week-night meetings at Kearsarge Village. Five persons were received into membership, Jan. 29. The entire community is interested in again supporting a resident pastor. The salary is paid promptly and many gifts are

added thereto by an appreciative and grateful people. Several hundredweight of ice have been harvested and stored in the pastor's ice house—the first instance that has come to our notice where a parish has deemed ice an appropriate and needed gift. Most of us need fire more than ice, perhaps.

**North Conway, N. H.**—The outcome of the experiment in making North Conway alone a charge is thus far encouraging. The labors of Rev. J. H. Trask are greatly appreciated and his return next year is unanimously desired. This field presents a clear case of overcrowding of churches. In a population of only six or seven hundred, four Protestant churches maintain a struggling existence. Our church is supported almost wholly by the contributions of two or three non-residents. The youngest society, with a membership of less than twenty, holds the field only by what President Hyde would judge a wicked waste of missionary money. Our own church is thus far self-supporting. Pastor Trask is suffering from the prevailing epidemic and was unable to preach two Sabbaths—the first break made by sickness in a ministerial career of more than thirty years.

**Conway, N. H.**—Rev. T. P. Baker is closing a successful year here. Current expenses were never, in recent years, met more promptly and easily. A spirit of fraternity is manifested between the pastors and people of the two societies in Conway Village; this was evidenced in a union service held on the evening of Jan. 31, on the occasion of the last official visit of the presiding elder. The parsonage has been recently painted and repaired, and a new stove placed in the sitting-room. Conway Centre has been greatly afflicted of late by the measles and gripe, nevertheless the tide of interest and attendance upon church services has again risen. The Ladies' Aid societies in this charge contribute largely and continuously to the success of our work. Five members have recently been added to the church.

**South Conway.**—Rev. A. W. Waterhouse did an excellent work here last summer, and in his recent death has bequeathed to this people precious memories. Preaching services through the winter are infrequent, but prayer-meetings are continued. Rev. T. P. Baker has pastoral charge. JUNIOR.

## NEW HAMPSHIRE CONFERENCE

### Manchester District

**Enfield and West Canaan** are reported by Pastor Montgomery as doing earnest work. About a dozen at West Canaan have lately announced their purpose to become Christians, and about half that number give evidence of conversion. The pastor will hereafter preach on alternate Sabbaths at Enfield Centre.

**St. Jean's, Manchester,** after an existence of eleven years, numbers forty-two members—ten more than one year ago, four having gone out during the year. One hundred and one persons have been received into church membership during the residence here of Rev. T. A. Dorion. Sixty years ago it is said there was not a French Protestant congregation in the United States and Canada. Now there are sixty thousand French Protestants in America, and this result has been attained by diligent, hard work against

odds. The transient character of our French population makes it difficult, if not impossible, to build up a strong and permanent society in any one place, St. Jean's being the only French Methodist Episcopal society in New England. But as partial compensation for this we find the general distribution of the leaven throughout the land a hopeful indication.

Sunday, Feb. 5, the eleventh anniversary of this church organization was observed with a good attendance, and Revs. C. W. Rowley, C. Byrne, and I. Taggart united with Mr. Dorion in its celebration. It is only fair to say that the church in Mr. Dorion's own house has been and is an essential factor in his success; Miss Laura, his daughter, being in all things his alert and efficient helper. She is organist, chorister, president of Epworth League, and recording steward, as well as his diligent helper in preparing his work for the press.

**Winchester.**—Pastor Trow is pushing for the "souls" element in Bishop Fowler's appeal for the Twentieth Century Thank-offering. It seems by careful study of the church records that the actual spiritual results of the present pastorate are on a par with those of any recent previous pastorate here. John H. Powers, recently deceased, left a bequest of \$1,000 to this society.

**Newport** will observe Easter with appropriate services, and hopes to make a good lift for missions. The Epworth League is doing fine work in this church. Last Sunday in a forty-minute testimony meeting all save one of the witnesses were men, and the society has not joined the "standing order" either; but the "holy brethren" are more in evidence than elsewhere, perhaps. The chapter has just bought a new \$300 piano and has \$225 of the money secured. Church finances are healthy. SIBBON.

### Concord District

The north country has a bountiful supply of snow. Roads have not yet suffered much from drifts, and farmers and lumbermen are making good use of their time. Work in very many ways has been seriously hindered, however, by the prevalence of the epidemic. In some communities there have hardly been enough well people to care for the sick. In one charge there was a Sabbath when every family, save one, of the congregation had sickness, and members of that family were caring for the sick. Of course this has hindered all lines of church work. Still, brethren are pushing on, some amid many discouraging circumstances.

**South Columbia.**—We found the pastor, Rev. W. F. Ineson, just recovering from an attack of the gripe that had kept him out of his pulpit one Sabbath. This charge has raised in cash and work for the repairs on the parsonage this year about \$140. The coat of paint on the outside makes it look like a new place. The pastor is greatly in favor here, and nothing would please the people more than to have him return a third year. Several other churches have their eyes on him also. Every charge north of Groveton has asked that he be sent to them. Surely there is no scarcity of places.

**Colebrook.**—Rev. E. N. Jarrett has done faithful service here for nearly two years. He has been handicapped to quite an extent by matters for

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ZION'S HERALD, Oct. 28, Nov. 16 and 23.



which he is in no way responsible. This has failed to give him the success he earnestly sought. He is regarded as one of the ablest preachers they have had here. At the quarterly conference he expressed his conviction that a change would be best.

**Stewartstown and Beecher Falls.**—Rev. A. W. Frye has labored very earnestly here for two years and a half. The yield of fruit has not been great. Some has been gathered, and some good seed sown. There is an increasing desire on the part of the people to get a neat little house of worship for themselves, in place of having to worship in a town hall that oftentimes is far from being sweet or neat.

**Pittsburgh.**—This field is not Paradise. The pastor, Rev. W. S. Frye, and his handful of good people, are seeking to make it as near like it as they can, but the millennium has not yet come. A few of the baser sort are seeking to make life miserable, but God is on the side of His people and we are winning the victory. Good folks are standing by and the services are well attended. The pastor made 180 calls the past quarter. He has territory enough for a fair-sized presiding elder's district.

**Franklin Falls.**—Rev. C. U. Dunning is having a good time in his work here. He has been quite well thus far and very busy in revival work. Feb. 5 he received 10 on probation, baptized 8, and 2 were admitted to full membership. A recent class-meeting had an attendance of forty. The Sunday evening meetings are largely attended and very interesting.

**B. U. S. T.**—Plans are being made for a reunion, with a banquet, at Lancaster, of the graduates of the old Concord Institute and Boston School of Theology. It will probably be held Tuesday evening, April 11.

**East Colebrook and East Columbia.**—By reason of the epidemic, we practically had to hold the quarterly conference from house to house. Work is not prosperous here. Receipts are very small; \$200 in cash and victuals to feed and clothe a family of five for ten months does not give much for a bank account. Congregations can easily be accommodated every Sunday. Many ought to attend who do not. It makes a man feel like retiring from the ministry and turning farmer or being a book agent. Still, this pastor has "kept pegging away," and will until he gets his goods packed. Those whose treasury has yielded more might share a little with those less fortunate.

How about benevolences, when some pastors can scarcely get enough to keep soul and body together? Yet some of these very men will bring in offerings for a portion of the causes. If they can do something with nothing, others ought to do much with something. Try and have neither blanks nor deficiencies. B.

## VERMONT CONFERENCE

### St. Johnsbury District

One pleasant feature of the work is that the men who have remained four or five years are all desired longer. A sad feature is that some men, not seeing all the results they had hoped, are restless, and almost determined to change at the coming Conference. Shakespeare's phrase seems to hit their case:—

"Rather bear the ills we have  
Than fly to others that we know not of."

**Marshfield** closes its longest and most successful pastorate. Pastor Lewis, on Feb. 5, baptized and received eight heads of families at *South Cabot*, along with others. A good beginning for a permanent society is there secured.

**Danville and West Danville** are slow to part with their pastor. He reports all benevolences for the year secured.

**Walden.**—Rev. M. B. Paroungian is still pressing revival work at *South Walden*, determined to work to the utmost while the day lasts. No drifts or difficulties can daunt him.

**Plainfield.**—Dr. Cooper reports that at their cottage-meetings young men are accepting Jesus and enlisting in His service.

**St. Johnsbury** was never more prosperous, and has plans well laid for a new crusade under new leadership next year.

**Irasburgh.**—The oldest man in years now doing effective work is Rev. P. N. Granger, at this place. He appears good for years to come. Forty-five

years of active ministry, eight of them on heavy districts, have not broken him.

**Barton** seeks to hold the present popular pastor, Rev. W. E. Douglass. Other fields covet him. J. O. S.

## NEW ENGLAND CONFERENCE

### South District

**Tremont St., Boston.**—Special services have been held for six consecutive weeks with most gracious and encouraging results. Prof. M. B. Chapman, of Boston University, will preach in this church, Sunday morning, Feb. 19, and Rev. Dr. Robertson, presiding elder of Winona District, Minnesota Conference, will preach in the evening.

**Boston, First Church.**—For four weeks special services of a somewhat unique character have been held. Each night a business man was invited to tell, at length, "How I became a Christian and Why I am a Christian," as follows: Frank U. Warner, Thomas Maxwell, A. D. Locke, Geo. F. Washburne, F. F. Davidson, J. H. Earle, J. W. Young, W. H. Ruston, H. M. Moore, E. A. Laurence, A. P. Downs, Francis Batchelder, O. H. Durrell, John Gilchrist, H. B. Tenny, and Irving O. Whiting. Every witness, without exception, spoke effectively, and some with remarkable power. The interest was very marked and the attendance gratifyingly large. These meetings suggested that laymen ought more often to be called to the front in revival work. A volunteer chorus of 75 voices, Mr. Fred Briggs conductor, was very helpful. Some thirty asked for prayers. Sunday, Feb. 5, 7 were received on probation and 6 by letter. More will follow. Rev. W. T. Perrin, pastor.

**St. Andrew's, Jamaica Plain.**—The pastor's report at the fourth quarterly conference, Jan. 26, showed 10 received from probation, 4 on probation and 6 by letter. On the same night a social gathering at the home of Mr. John Krins, first vice-president of the League, in the interest of the Boston City Missionary and Church Extension Society, netted \$6. Dr. Mansfield was present and gave a very interesting report of the work of the Society. A new parsonage, to cost about \$2,500, is being built and will be ready by April 1. The pastor, Rev. H. P. Rankin, was given a unanimous invitation by the quarterly conference to return for the third year.

**Highlands Church, Mt. Bowdoin, Dorchester.**—The annual banquet, under the auspices of the Ladies' Society, was held Wednesday evening, Feb. 8. Notwithstanding the severe storm, a large company of people gathered and a most enjoyable evening was spent. After the collation had been served, the pastor, Rev. Charles Tilton, gracefully performed the duties of toastmaster. Besides vocal music by Miss Putnam, two mandolin selections by Miss Foucher, and a number of recitations by little Miss Flossie Mills—a wonder as a child elocutionist—Revs. E. J. Helms and F. N. Upham responded respectively to the sentiments: "The Beginnings of Mt. Bowdoin," and "The Greater Church." Much disappointment was felt because Revs. G. L. Collyer and C. H. Stackpole, who were to have spoken, could not be present.

**Wollaston.**—The service of Sunday morning, Feb. 5, was one of special interest. Twenty-one were received into the church on probation as a partial result of the special services in January. These revival services, which were held for four weeks, were conducted by the pastor, Rev. J. E. Waterhouse, who was most loyally supported by

his people. Rev. F. M. Miller, who now resides in Wollaston, and Rev. Mr. Munroe also aided by preaching at different times. U.

**Worcester Preachers' Meeting.**—The regular gathering of our preachers of Worcester and vicinity was held in Laurel St. Church, Feb. 6, and proved an unusually interesting occasion. The item of chief importance was the question of class-meetings. The first paper on the subject was read by Rev. W. G. Richardson, of Fitchburg, and it stirred up a breezy discussion in which the presiding elder, Dr. Mansfield, took occasion to avow his old-fashioned Methodist beliefs. His attitude is undoubtedly that of the mass of our church, but even believers do not attend. John Legg, of Trinity, spoke in a similar vein, as did A. H. Stears, of Webster Square, Mrs. Robert Pearce and F. A. Whitman. Rev. Fayette Nichols, of Westboro, read a paper on the value of higher criticism to the working pastor. Evidently all his listeners did not agree with him. Rev. L. W. Adams, of Webster Square was secretary, Rev. J. H. Humphreys presided and the ladies of the church furnished dinner.

**Social Union.**—On the evening of the same day came the meeting of the Social Union with Webster Square Church. The attendance was unusually large, there being fully 250 people present. Representative James Hunt presided and introduced the speakers—Rev. H. P. Rankin, of Boston, Rev. C. H. Stackpole and Speaker John L. Bates. Both of the clergymen spoke happily and then Speaker Bates gave an admirable address, marred only by its brevity, in which he set forth the fact that the denomination and the commonwealth are facing towards progress, not away from it, as a very few people are doing; in other words, he said that as a people we have new duties to perform, and that we should be about them. There was no lack of appreciation on the part of his listeners. Henry Barber, a former president, was elected to direct the association the coming year.

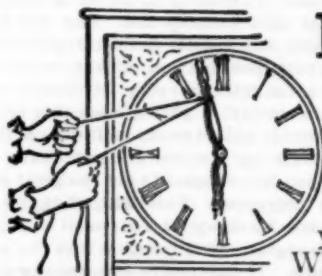
**Trinity.**—With accustomed originality, Mrs. J. L. Harrison gave a missionary camp-fire at her home recently, and the house was thronged, for curiosity was aflame. Lack of space only prevents the copying, in full, of her admirable address, which was exceedingly apt and carried throughout the thought of Christian warfare as completely as does Bunyan in his "Progress." Coffee and hardtack very properly formed the staple articles of refreshment. On communion Sunday there were 35 additions to the church membership. A recent gathering of the Worcester Circuit League had more than three hundred present.

**Coral St.**—Pastor George Sanderson has been a sufferer for several weeks from a severe attack of the grippe. His genial face is missed from our streets and the Y. M. C. A.

**Grace.**—In the effort to lessen the church debt, Master Darwin Wood, a musical wonder, gave two recitals, two weeks since. He was aided by Miss Gertrude A. March and others. Arrangements are in progress for the 25th anniversary of the Temperance Crusaders, or, as the Dutch saloon-keeper called them, "Dose Rock-in-ages vimmen," who organized their campaign in the vestry of Grace.

**Lake View.**—No one is surprised that the people here want Alonzo Sanderson back again. Only the rules of the church have prevented his staying his lifetime in every place he has occupied. The church showing at the late quarterly meeting was most encouraging.

**Thomas St.**—Here is another people perfectly



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satisfied with their pastor and glad to have him stay as long as he can. The church and all its interests are in first-class order. **Quis.**

**Boston, Revere St. Church.**—This is the only church of our Methodism in Boston composed exclusively of colored people. Rev. W. W. Lucas, a student in the Theological School, is the earnest and able minister. He is doing a genuinely good work. Last Sunday he spoke upon Abraham Lincoln. The following words show the trend of his strong discourse: "If I was asked to give my reasons for believing that God is watching and guarding the hopes and destinies of this great nation with peculiar solicitude, I would cite the historic fact that in every crisis of this republic an extraordinary man has been in the Presidential chair—Washington in the Revolutionary war, Lincoln in the Rebellion, and McKinley in the Spanish-American war. Some men are great only as compared with their contemporaries, or with the age in which they live, but Lincoln was great compared with any man in any age of the world's history. We call some men great because they express popular sentiment in their words and actions, because they stand like a weather-cock, indicating which way the wind of popular sentiment is blowing. Lincoln was a great leader because he molded popular thought and made the winds blow his way. The man who moves simply with the tide of popular feeling is a prudent man, but the man who changes this current and makes for it a deeper moral channel, is the wise leader who brings us farther on our way. Lincoln's personal life gave more conscience to the nation than that of any one man. We should revere his memory, not simply because he was a friend of the Negro, but because he was a friend to mankind."

**South Boston, Dorchester St.**—By the recent payment of \$200, the mortgage upon this property has been reduced to \$4,300. A very good religious interest obtains here. This church is in the midst of a dense population almost entirely Roman Catholic. Protestantism has only a fighting chance, and this courageous people are taking it, doing noble work for an enlightened faith. Rev. Wm. Full, pastor.

#### North District

**Marlboro.**—Having unanimously voted for the return of the pastor, Rev. A. P. Sharp, for the fourth year, the quarterly conference was surprised and sorry to hear him ask to be transferred to another field at the coming Conference. His three years' pastorate has been a success along all lines, the utmost unanimity existing between pastor and people, and great regret will be felt at the separation. The local press speaks highly of his ability and liberal spirit and expresses regrets at his leaving the city. The ladies will miss the enthusiastic leadership of Mrs. Sharp, who has been in labors abundant.

**Newton.**—Any pastor in Methodism might have felt honored had the words been said of himself which your correspondent heard spoken recently by two discriminating and eminently intelligent men of their minister, Rev. C. E. Holmes.

**Somerville, First Church.**—A constantly increasing revival interest in this church cheers both pastor and people. Rev. G. S. Butters, pastor.

#### East District

**Chelsea, Mt. Bellingham.**—Dr. N. T. Whitaker, the pastor, is rejoicing because of a genuine revival movement in this church, which is taking within its gracious sweep many young men.

**Newburyport, People's Church.**—The Mallalieu Circuit of Epworth Leagues meets with this church, Rev. Jerome Wood, pastor, Thursday evening, Feb. 16.

**North Reading.**—Mrs. Hopkins, widow of the late pastor of this church, mourns the death of her infant child, born a few months ago, at the very time of her heroic husband's departure for heaven. Rev. S. A. Bragg attended the funeral services, Feb. 9. Much sympathy is expressed for this deeply afflicted but strongly courageous woman. **U.**

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The readers of this paper will be pleased to learn that there is at least one dreaded disease that science has been able to cure in all its stages, and that is Catarrh. Hall's Catarrh Cure is the only positive cure known to the medical fraternity. Catarrh being a constitutional disease, requires a constitutional treatment. Hall's Catarrh Cure is taken internally, acting directly upon the blood and mucous surfaces of the system, thereby destroying the foundation of the disease and giving the patient strength by building up the constitution and assisting nature in doing its work. The proprietors have so much faith in its curative powers, that they offer One Hundred Dollars for any case that it fails to cure. Send for list of testimonials.

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## AN AMAZING OMISSION

BISHOP THOBURN.

WHEN it was announced that an appeal was to be made by the Bishops of our church for a magnificent offering of twenty million dollars to be laid upon God's altar at the opening of the new century, the hearts of our missionaries in many lands began to throb with new hope in the confident expectation that, whatever else might be omitted or forgotten, the great cause of missions in the outlying world would surely be remembered. This seemed the more certain in view of the fact that our English brethren in making a similar proposal had set apart one-tenth of the total amount to be collected for the cause of foreign missions, and in so doing had virtually apologized for the smallness of the amount on the ground that at the time of their great centenary collection the entire amount realized had been set apart for missions in foreign lands. In due time the formal announcement of the objects for which the offering was to be made appeared in the home periodicals, and to the extreme surprise and disappointment of our workers abroad it did not even refer to the missionary enterprise. Universities, colleges, theological seminaries, schools, hospitals, orphanages, and "charitable institutions," were mentioned, and "debts" were made prominent enough, but no mention whatever was made of the great enterprise which Dr. Durbin used to affirm was the "life of the church." The missionary enterprise cannot be classed among our charitable institutions; it is more than an educational interest; it transcends all local enterprises, and probably lies nearer the heart of the average giver than any other single cause which could be named, and hence the omission of all mention of its claims becomes the more amazing.

It may be said that in this call we find reference to the "many lands" in which God has made us a people, and to the fact that wide doors are opening to us "in all the earth;" and, further, that the schools and colleges in foreign fields have the same right of appeal which is accorded to others; but how can they appeal? How can they find a voice? Who will plead for them? And what about the dumb millions of the Eastern world who have never even heard the sound of the Saviour's name? Can they find their way to America to plead their own cause? The poor heathen Chinese could not get admission to the country if they attempted to go; and as for India and all the pagan lands, the poor creatures do not know their need, much less feel prepared to go to the other side of the globe to have that need supplied.

I do not write these lines by way of complaint, or merely for the sake of criticism, but for the very practical purpose of calling the attention of our people in the home land to a claim which might possibly be overlooked. Very many devoted members of our church will be pondering the question of how much they should set apart for this noble offering. A variety of objects will be pressed upon their attention, some of a general character and some special. I do not wish to mention any special work in any particular country, but in a general way would beg leave to suggest to every Methodist who thinks seriously of giving anything whatever toward this twenty-million offering, that at least one-tenth of the sum finally decided upon be set apart to aid the great missionary enterprise. This will, of course, be considered by many far too small a proportion to suggest, but I mention it as the minimum sum. If our people give twenty millions in the aggregate, two millions of that amount should go toward the sublime effort which is now being made to give Christ to the Christless nations of the earth. Let the donors send to Africa, to China, to the islands

of the sea, or to India, as the prayerful judgment of each one may decide, but for God's sake let every one think upon the transcendent claims of a Christless people before deciding to bestow his entire offering upon institutions which are planted within the sound of Sabbath bells, and under the care of prosperous Christian communities.

## REVIVAL IN THE MIDST OF THE YEARS

FAMILIAR words often shine with new meaning and beauty when placed in a new setting. The prayer of the prophet Habakkuk, "O Lord, revive Thy work in the midst of the years, in the midst of the years make known; in wrath remember mercy," is clothed with new significance by the interpretation of Prof. George Adam Smith in his suggestive commentary on the Minor Prophets. The brilliant expositor sketches for the prayer a background of circumstances like unto those which depress the hearts of so many in our day—a dull and dreary monotony or a turmoil of conflicting tasks. The prophet feels his courage failing in the midst of the years, and he prays for such a making known of God as shall fill him with new spirit and strength:—

"Lord, revive Thy work in the midst of the years,  
In the midst of the years make These known;  
In turmoil remember mercy!"

This message speaks straight home to the heart. The burden of the old-time prophet hangs heavy on many a modern soul in our age of doubt and the dying down of the fires on the altar of enthusiasm. The worship of the goddess of prudence brands the votaries of zeal with such obnoxious names as "visionaries," "fanatics," and "day-dreamers," and men crush the aspirations that might leap forward into ardent service. Some who set out with buoyant hopefulness, with energies eager to be spent, and with a passion that glowed at white heat, now falter and fall by the way. The vision has faded, and life has subdued into a gray commonplace. What is needed is a reviving in the midst of the years, and that can only come through a manifestation of the God of glory.

To many thoughtful people the very word revival is becoming offensive because of its association with scenes of wild excitement and vigorous effort to stir up religious emotion that never expresses itself in action. Yet a true revival is the supreme necessity of the closing years of the nineteenth century. Both the world and the church require it. Great reforms delay their beneficent

## CATARRH AND CONSUMPTION

I have spent nearly fifty years in the treatment of the above named diseases, and believe I have effected more genuine cures than any specialist in the history of medicine. As I must soon retire from active life I will, from this time on, send the means of treatment and cure, as used in my practice, FREE and post-paid to every reader of this paper who suffers from these annoying and dangerous diseases. This is a sincere offer which anyone is free to accept. Address, Prof. J. H. Lawrence, 114 W. 32d St., New York.

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operation because leaders are not able to stand the tests of strength and endurance. Full of hope and activity at first, they were ready to face every hindrance, but obstacle after obstacle presented itself, and they had not the sustained energy to hold on and to hold out. So now they have turned aside from the plow which was to tear up the soil for rich harvests in the future, or if they still follow it they have doubts whether there will be any harvest. The shrinking from service on the part of the members of their congregations which so many pastors bewail shows that the church needs a reviving in the midst of the years. The pressure of worldliness and self-indulgence robs current Christianity of the spiritual enthusiasm which ought to be its constant expression. An entering into the secret place of the Most High, an abiding under the shadow of the Almighty, will give the vision of God which clothes life with supernatural power and beauty, and transfigures what used to be a dreary round of drudgery with the light of heavenly duty.

Too many Christians are to all practical intent dead long before they are laid in the grave. When the fire of high and holy purposes dulls down and dies in a man you may as well bury him out of sight. His day is past, and his work is done. The sense of routine chokes high-souled daring out of his service, and he degenerates into a machine instead of living like a man. The one hope of his resurrection is that reviving in the midst of the years for which the prophet prayed. God is waiting to appear unto him as soon as any avenue of approach is opened up. The vision may come with a cutting free from sinful habits and worldly entanglements, or it may flash into the soul after some sore struggle with self-ease, self-interest, and self-indulgence. The soul's clamant only is to clear the way for the drawing near of the Most High. Prayer will be vain and barren unless it be accompanied with that union of self-examination and self-conquest which unbars the doors of the heart to the entrance of God, and leads to the making known of God, which works revival in the midst of the years. — *Christian Advocate* (Nashville).

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## Christian Socialism at Common- wealth, Ga.

The experiment in practical Christian socialism begun some two years ago at Commonwealth, Ga., is being watched with sympathetic interest. There are now nearly ninety persons in the colony. A thousand acres of barren land were bought, which have been transformed into a fertile and prosperous farm. "The ground is being tilled by scientific methods. Thousands of fruit trees have been set out. Diversified industries are springing up. The colony has its school, its meeting-house, its workshops and printing office, and is contemplating the establishment of a normal school, a large publishing house, and a cotton cloth factory." The two best known men in the colony are Rev. Ralph Albertson, who was formerly pastor of a Congregational Church in Springfield, O., and Prof. Damon, the present president of the Christian commonwealth, who was for nineteen years professor of Greek, Latin and history at the Methodist college at Napa, Cal. Some of the families live about in cottages, doing all their own work. Some cook in a common kitchen and eat together, either from choice or because house room is scarce. Harmless amusements are believed in and encouraged. Culture is believed in most heartily. The view is taken that culture, like amusement, must be incidental and helpful to service. The following covenant is entered into by the applicant for a home at the Christian commonwealth: "I accept as the law of my life Christ's law that I shall love my neighbors as myself. I will use, hold, or dispose of all my property, my labor, and my income according to the dictates of love for the happiness of all who need. I will not withhold for any selfish ends aught that I have from the fullest service that love inspires."

A bottle of Mellin's Food may make the difference between a crying, hungry baby and a happy, contented, laughing baby.

## The First Drink

TWO boys stopped in front of a saloon, and an old man standing near, listened to what they said.

"Let's go in and take a drink," said one of them.

"I — I don't think we'd better," said his companion, "my father's terribly opposed to saloons. I don't know what he'd say if he knew I'd been in one, and drank liquor there."

"Just for the fun of the thing, you know," urged his friend, "of course, we'd stop with one drink. There couldn't be any harm in that."

"My boys," said the old man, coming up to them, "you don't know what you're talking about. If you go in there and take one drink, you're not sure of stopping there. The chances are that you won't, for I tell you — and I know what I'm talking about by a bitter experience — there's a fascination about liquor that it takes a strong will to resist after the first taste of it, sometimes. Take the first drink, and the way of the drunkard is open before you. Only those who let liquor entirely alone are safe. I know, for I've been a drunkard a good many years. I expect to be one till I die. I began by taking a drink just as you propose to — 'for fun' — but I didn't stop there, you see. Take the advice of a poor old wreck — and that is, never take the first drink."

"You're right," said the boy who had proposed to visit the saloon. "I thank you for your good advice, sir. I say, Tom, let's promise each other never to take the first drink."

"All right," said Tom, and the boys clasped hands on their pledge.

"That's a good temperance society to be-

long to," said the old man. "I wish I'd joined one like it when I was a boy." — *Eben E. Rexford.*

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## CHURCH REGISTER

CONFERENCE	PLACE	TIME	BISHOP
N. Y. East,	Mt. Vernon, N. Y.,	April 8,	Vincent
New York,	Newburgh, N. Y.,	" 8,	Joyce
N. E. Southern,	Provincetown, Mass.,	" 5,	Mallalieu
Troy,	Burlington, Vt.,	" 12,	Warren
New England,	Boston, Mass.,	" 12,	Mallalieu
New Hampshire,	Lancaster, N. H.,	" 12,	Vincent
Maine,	Farmington, Me.,	" 12,	Warren
East Maine,	Rockland, Me.,	" 19,	Foss
Vermont,	Newport, Vt.,	" 19,	Mallalieu

## HERALD CALENDAR

Providence Dist. Pr. Mtg. at Broadway Church, Providence, Feb. 20-22

W. H. M. S. — Thursday, Feb. 23, has been appointed as a day of humiliation and prayer by the Woman's Home Missionary Societies of many denominations. By vote of the board of the New England Conference W. H. M. S. the day will be observed by a service of prayer, beginning at 2 p. m., at Tremont St. M. E. Church. All auxiliaries are invited to join in this service in behalf of the Society and of our country.

SARAH WYMAN FLOYD, Conf. Cor. Sec.

STUDENT VOLUNTEER LEAGUE. — The annual rally of the Student Volunteer League of Boston will be held in the New Old South Church, Feb. 22. Sessions at 10, 2 and 7.30. Churches and Epworth Leagues invited to send delegates.

W. F. M. S. — There will be a postponed meeting of the Executive Board on Wednesday, Feb. 16, at 10 a. m., in the Committee Room, 38 Bromfield St.

A. W. PHINNEY, Rec. Sec.

## MARRIAGES

NOLAN — WHIPP — In Old Orchard, Me., Feb. 7, by Rev. F. Grovernor, John H. Nolan and Martha J. Whipp, both of Old Orchard.

BOSTON PREACHERS' MEETING. — No session was held last Monday because of the great storm. The Historical Society's program, with an address by Dr. N. T. Wiltaker, being necessarily postponed, will be the order of the day on Monday, Feb. 20.

BOSTON METHODIST SOCIAL UNION. — The first Ladies' Night for 1899 will be held at the American House, 50 Hanover St., on Monday, Feb. 20. Reception at 5; dinner at 5.45. His Excellency, Gov. Roger W.cott, Hon. John L. Bates, Speaker of the House, Hon. William M. Olin, Secretary of Commonwealth, Hon. Edward B. Wilson, Mayor of Newton, and Hon. Charles L. Dean, Mayor of Malden, will be the guests of the evening. Music will be furnished by the Philomela Octet of Newton, Samuel A. Shannon, director. Tickets may be procured at the Methodist Book Room, 38 Bromfield St.

VERNON B. SWETT, Sec.

W. F. M. S. — Framingham District Association will hold a convention at Natick, Thursday, Feb. 23. Morning session at 10; reports and other business. At 2 o'clock Miss Mary Danforth will address the convention. Dinner will be served by the Natick auxiliary. A cordial invitation is extended to all.

A. A. KNIGHTS, Sec.

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## OBITUARIES

"Weep not, my friends, rather rejoice with me;  
I shall not feel the pain, but shall be gone,  
And you will have another friend in heaven.  
Then start not at the creaking of the door  
Through which I pass. I see what lies be-  
yond."

**Bradley.** — Mary Louisa Bradley, wife of Wm. T. Bradley, of Lowell, Mass., was called suddenly to her heavenly home, Dec. 16, 1898, at the age of 67 years.

Mrs. Bradley moved to Lowell with her parents when but a child, and at once joined St. Paul's Sunday-school, and later was converted and united with the church under the pastorate of Dr. George M. Steele. For more than fifty-eight years St. Paul's has been her church home. Right well did she love it, and greatly was she beloved. She was a remarkable woman, always kindly and just in her estimate and judgment of others, and sincere in her devotion to Christ. Genial and sunny in her disposition, she carried cheer into every circle that she entered. She was a welcome companion in the homes of culture and refinement, and at the same time an angel of help and comfort to the poor. Her presence is greatly missed in St. Paul's parish and throughout the city. May her mantle and her spirit fall upon some younger life in the great work of salvation!

Mrs. Bradley was sick only a few hours, with rheumatism of the heart, when the end came. She leaves a deeply devoted husband, two daughters and a son to mourn their loss, beside a host of friends in her large circle of acquaintance. May the grace and comfort of her Lord be sufficient to the greatly bereaved ones that are left behind. The words of King Lemuel (Prov. 31: 10-29) are especially fitting as we think of her life.

L. W. STAPLES.

**Ryder.** — Hannah Crocker Ryder closed a beautifully faithful life at her home in South Yarmouth, Mass., Dec. 30, 1898, at the age of 87 years. She was the daughter of Venney and Experience Crowell, born in Dennis, Mass., Dec. 23, 1811, a descendant of the seventh generation from John Crowell, who came to America in the "Mayflower," and in 1638 settled on Scargo Hill, North Dennis.

Feb. 4, 1830, she was married to Joseph Ryder, and removed with him to South Yarmouth, where, in 1836, she and her husband were converted during a series of revival meetings held in the old Methodist Church by Rev. George Winchester, which meetings are still remembered by the older residents by their power and the number converted.

Her husband died in 1864, yet during this and other trials of her life she was sustained by an unflinching trust in God. Her life can best be described by one who has known her for many years: "I have known her since my boyhood, and have never heard a word against her. She lived what she taught." Her trust sustained her to the end and made her last hours peaceful.

W. E. VANDERMARK.

**Stoddard.** — Sarah B. Stoddard, wife of Geo. W. Stoddard, was born in Waldo, Me., May 9, 1855, and died at her home in Belfast, Me., Jan. 5, 1899.

Among the many rare qualities of mind and heart which Mrs. Stoddard possessed in a marked degree, were keenness of perception, soundness of judgment, vivacity of wit, brilliancy of conversational powers, love of the beautiful, sincerity and loyalty of friendship, strength of moral courage, a high sense of honor, a delightful relish of life, and an intense religious temperament. During the seven years of her membership in the Methodist Episcopal Church, a portion of which time she was an active member of the Epworth League, a very popular teacher in the Sunday-school, and a member of the official board, her ardent love for the church was manifested by a constant readiness to do whatever she could.

Never possessed of great physical strength, for

the last four years of her life she contended with disease which baffled the skill of many physicians, and which, together with the living grief of her heart at the death of Harry, her only boy, who for two years and a half had been a sunbeam in the home, robbed her of the vitality necessary to cope successfully with a sudden attack of gripe.

A husband, daughter, mother, sister, two brothers, and many other friends remain to mourn her departure.

S. L. HANSCOM.

**Glynn.** — Emma L. Glynn was born in Haverhill, N. H., May 24, 1841, and died at her home in Lisbon, on the morning of Dec. 20, 1898, after great suffering and a surgical operation for appendicitis.

Miss Glynn belonged to one of the oldest and best families in the county, and was a woman of many noble qualities. She saw the bright side of life, and had rare ability to impart to others her hopefulness. She was ever helpful and unselfish, and could toil and suffer uncomplainingly for those about her. She was converted while at work in the city of Manchester, under the preaching of Dr. James Pike, then pastor of St. Paul's Church. She was loyal and true and consistent, and took her place in the ranks of the soldiers, fighting bravely for things good and helpful in earth. In the church she was ever a working member, having special ability to decorate and beautify for festive occasions, and making herself almost indispensable to the social departments of her church and society. In the Sunday-school she had charge for many years of the primary department, doing splendid work in teaching the children and giving them bright, right thoughts of God and heaven, earth and men. This work was continued until failing health compelled her to resign the work to those with more of physical strength. In her home, with her widowed sisters, she was the outlook committee, ever watching for opportunities to contribute to others' comforts and brighten others' lives.

She had been in poor health for some years before the final breakdown came. After severe suffering she was told that the only hope of recovery was a surgical operation. She immediately consented to the operation, which was performed the Saturday evening before her death, which came early Tuesday morning. And thus earth loses a bright, helpful soul, and heaven gets richer by her going. While earth-hearts are saddened, heaven is made glad, and angels welcome home a faithful pilgrim whose toil is ended.

The funeral was held on the Thursday following, and the remains taken to North Haverhill, where many of her friends and relatives sleep in silence the last long sleep.

JAMES D. LEGRON.

**Stover.** — John Payne Stover, son of the late William and Hannah Stover, was born in North Brooksville, Me., Oct. 22, 1827, and died Dec. 22, 1898.

Mr. Stover was a successful carpenter and master-builder, and also a farmer. By untiring effort and economy his labors were blessed in a temporal way. He lived all his life on a portion of the same farm where he was born. With his own hands, unaided, he built a comfortable home, and by his fine taste and mechanical skill made the surroundings beautifully attractive.

Mr. Stover was twice married. In 1852 he married Miss Lovina Jones, of Brooksville, this marriage being blessed by two children, both of whom died in early life. He was married a second time, Sept. 22, 1859, to Miss Sarah Jane Jones, of Brooksville. Five children were born to them — one son and four daughters. The son died in young manhood, the daughters still survive — Mrs. W. C. Lawrence, of Peterboro, N. H., Mrs. A. W. Howe, of Ashland, Me., Miss Nellie E. and Miss Grace S. Stover, of this town. Miss Nellie remained at home and cared for her mother in her last sickness, and since her death, six years ago, has kept house for her father and most tenderly cared for him. Miss Grace, who lent a helping hand in caring for her father, is a student in the State Normal School of Castine, and a successful teacher in the public schools of this town.

Early in life Mr. Stover became a Christian, and many years ago joined the Methodist Episcopal Church in this town, continuing a faithful member to the time of his death. For many years he was leader of the church choir, and he and his accomplished wife were always in their

places, when possible, to lead by instrument and voice. Mr. Stover was a liberal supporter of the Gospel. To help along the cause of the Master was a pleasure to him. His life after his conversion was exemplary — not a stain on his moral character. In business he was honest and upright, and at the time of his death he owed no man a dollar. His last work was at the parsonage, to make it more comfortable and convenient. He told the pastor and wife at his last call not to want for anything that he could furnish. He loved his pastor and was true to him. Many preachers who have been stationed here, as they read this obituary will recall the many cordial greetings and hearty welcomes they have received in this pleasant home.

Mr. Stover loved and enjoyed his home; there was no place to him like it. He was deeply interested in his children, and his highest ambition seemed to be to educate them and to have his home a model, intelligent, Christian home. His children have profited by the example and instruction of their parents, and are ornaments to society.

Besides his children he leaves one brother — Atkins Stover, of New York — and Mrs. A. Jones, of this town, to mourn the loss of an affectionate father and kind brother.

Mr. Stover was an acceptable member of Rising Star Lodge of F. and A. M., which attended in a body and took charge of the funeral services.

D. S.

**Conant.** — Mary Hutchins Conant, wife of Rev. Henry W. Conant, a member of the New England Southern Conference, was born in Windham, Conn., Oct. 5, 1824, and died in Somerville, Mass., Jan. 8, 1899.

Mrs. Conant was early left an orphan, and made her home with her only sister until her marriage with Mr. Conant, Sept. 28, 1845. She was converted in a revival among the Congrega-

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tionalists at the age of fifteen, becoming a member of that body and continuing in its communion until her marriage. She then transferred her membership to the Methodist Episcopal Church. She was a firm believer in a divine Christ as her personal Saviour.

When her husband yielded to the conviction that he must become an itinerant minister of Jesus Christ, she shrank from the responsibilities of the position, but with heroic sacrifice entered upon the work, bearing its burdens cheerfully.

She was the mother of six children, two of whom died in infancy. She took a deep interest in the education of those remaining and practiced rigid self-denial in order to give them the best possible advantages. The death of a son one year after his graduation from the College of Liberal Arts, Boston University, was a stroke from the shock of which she never fully recovered. By the death of her only sister three orphan children were left to be cared for by her.

She was among the first to put on the "white ribbon" of the Woman's Christian Temperance Union, and was identified with the Independent Order of Good Templars and the Sons of Temperance, in the work of which she took a deep interest.

In 1868 she placed her membership with Trinity Methodist Episcopal Church, Providence, R. I., where she resided for twenty years while her husband was occupied as agent and secretary of the Rhode Island Temperance Union. When her daughter was married and moved to Somerville, Mass., she and her husband went with her, and it became their home. She was devoted to her family, ever bearing their interests on her heart, and left enduring tokens that she "lived for others."

She leaves one son—Elmer G. Conant, of Southbridge—and a daughter—Carrie Maria, wife of Sam Walter Foss, of Somerville. For the last eleven years she has been an invalid, and during a portion of that time has been a great sufferer. She was ready to obey the summons to "depart and be with Christ," and this gave her victory in the supreme hour. She was buried in Providence, R. I.

GARRETT BEEKMAN.

**Pettengill.**—Mrs. Martha A. (Holt) Pettengill was born in Clinton, Me., Dec. 28, 1844, and died at the Maine General Hospital, Portland, Dec. 22, 1898.

She was reared in a model Christian home, both her parents being active members of the Methodist Church. Her mother died while the daughter was yet a young girl. The home was moved to Sangerville, where, at the age of fifteen, she joined the Methodist Church, and continued a faithful and useful member of our denomination until her death. Several years of her early life were spent in nursing two older sisters through lingering and painful sicknesses. She thus early manifested the spirit that animated all her life, and this loving service developed in her heart some of the finest qualities of Christian womanhood.

She married Daniel W. Pettengill on Christmas day, 1871. The husband and two sons survive the wife and mother.

Two qualities were conspicuous in her life—loyalty to the church, and devotion to her home and family. The expression she gave to her Christian faith was not that of noisy and boisterous profession, although her testimony was rich and helpful. The chief expression she gave to her religion was that of faithfulness in the sacred duties that belong to wife and mother. She was thus one of God's royal women who sought not a cheap and ephemeral notoriety, and whose energies were not spent in vanities, but who daily replenished the fires on the holy altars of home life, and sacredly performed those duties that are vital to the welfare of mankind. This service was fully appreciated by her family, and bore rich fruitage in the lives of those committed to her care.

Knowing well that a severe surgical operation must be performed and that the result might be doubtful, she cheerfully resigned herself to the will of God and felt that, whatever might be the outcome, it would be His will. The family were encouraged by the physi-

cians to feel that the best results would follow the operation. Therefore her death, which suddenly occurred after a few days, came as a great shock. But such in reality never die. Our sister lives in the deeds she performed in life, she lives in the hearts of the bereft husband and children, and she lives in that immortal life which God bestows upon the faithful Christian.

The funeral services were held in her home at Augusta, conducted by Rev. Dr. Stackpole, her pastor. "Blessed are the dead which die in the Lord. They rest from their labors, and their works do follow them." C.

**Estes.**—Mrs. Susan (Cummings) Estes was born in Poland, Me., Feb. 19, 1841, and died in Swampscott, Mass., Dec. 23, 1898.

She was one of eleven children, all brought to Christ through the prayers, religious instruction, and blameless example of their eminently spiritual mother. Her public profession of saving faith was at the age of fifteen, under the labors of Rev. D. B. Holt. At the age of twenty-five she emerged into that experience styled by Charles Wesley "the second rest," and by John Wesley, "Christian perfection." She ever afterwards exemplified the power of Christ to keep her from stumbling and to make her perfect in every good word and work, although she passed through the most severe trial that can befall a wife. Her two sons—one of them a minister of Christ—testify that they never heard a harsh word from her lips and they never saw in her any indication of an unholiness. There was in her a steadfastness and a holy serenity amid the turmoil of life which evinced that she was dwelling on those spiritual uplands which St. Paul calls "the heavenly places in Christ." So intimate was she with her Saviour that in every sickness before her last she knew by the extraordinary gift of faith (1 Cor. 12: 9) that it was His will that she should be raised up. But in her last sickness, when urged by friends who believe that the atonement covers all sickness to trust Christ for healing, she calmly replied, "I know His will. It does not include my healing, but my translation, for the day of my coronation is at hand." Thus she exemplified Scriptural faith for temporal blessings as always including the conditions. "If it be Thy will."

The last years of her life were spent as an evangelist, "ordained by the imposition of a mightier Hand" than that of man. Her labors, though begun after her fiftieth year, were very acceptable to the churches and eminently profitable to believers and to awakened sinners inquiring, "What must I do to be saved?" The last year of her life she was most abundant in successful labors, chiefly in the churches of her brother, Rev. Melville B. Cummings, of the New York Conference. As long as she could stand she preached Christ to all, and with her dying breath she cried, "Behold the Lamb!" May such believers be multiplied in all our churches!

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## NEWS OF THE WEEK

## Wednesday, February 8

- The President commutes the sentence of Commissary-General Eagan from dismissal to suspension for six years. His retirement comes about that time.
- Report of the War Investigating Commission finished.
- The battleship Iowa reaches San Francisco; the Oregon on her way to Manila.
- War Department instructs Gen. Otis to capture Aguinaldo at all hazards; Gen. Otis cables that Aguinaldo asks cessation of hostilities and a conference.
- Maine Legislature invites Senator Frye to visit the Capitol as the guest of the State.
- Death of Bishop Williams, senior bishop of the Protestant Episcopal Church, aged 81.
- Spanish Cortes convoked for Feb. 20.
- John Dillon, chairman Irish Parliamentary Party, announces his resignation of the leadership.
- Criminal section of French Cour de Cassation has concluded its inquiry into the Dreyfus trial, and formally declared it closed at yesterday's sitting.

## Thursday, February 9

- President McKinley orders a court of inquiry to investigate the unfavorable statements concerning the beef furnished the army; it is to assemble on the 15th.
- The Senate passes the Indian Appropriation bill; House committee on public buildings selects Mt. Vernon Square as the site of the new Public Library given by Mr. Carnegie to the city of Washington.
- Credentials of Representative-elect B. H. Roberts of Utah received at Washington.
- President Taylor of Vassar College elected president of Brown University.
- The Philippine insurgents are in Pasig and Parangue; they left San Roque, after setting it on fire, on the demand of the Americans.
- The transport St. Paul carries the 1st Tennessee regiment from Manila to Iloilo.
- Naval Constructor Hobson arrives at Kobe, Japan, on his way to Manila.
- For the first time in twelve years there is no small-pox in Holguin, Cuba.
- The Queen Regent is reported to have signed the decree revoking martial law in Spain.

## Friday, February 10

- The Marblehead sails from Boston for Havana.
- The Chinese New Year's Day celebrated yesterday by Chinamen in all the larger cities of the United States.
- Fire in New York destroys \$300,000 worth of property.

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- Silver loving-cup presented to the wife of Admiral Sampson by the officers recently serving under his command.
- Rebellion in Nicaragua; the governor of Bluefields, on the Atlantic coast, in arms against President Zelaya.
- Anxiety about Cunard steamer Pavonia, several days overdue.
- G. M. Curtis, of Iowa, appointed on the Colonial Commission in place of Col. Guild.

## Saturday, February 11

- President McKinley and Secretary Hay sign the peace treaty.
- The President calls the attention of Congress to the need of a Pacific cable.
- The gunboat Helena arrives at Singapore on her way to Manila to join Dewey's squadron.
- The last survivor of the massacre of the Alamo dies at San Antonio, Texas, aged 114.
- The Army Appropriation bill calls for \$79,082,372.
- The Philippine insurgents are said to be massed at Malabon.
- Supreme military court of Spain decides to prosecute Admiral Cervera for the loss of the fleet.
- President Zelaya of Nicaragua sends 3,000 equipped troops towards Rama to check Gen. Reyes, the rebel leader.
- Revision bill passes the French Chamber of Deputies by a vote of 332 to 216.
- Sixteen hundred deaths from the plague during the last week are reported from Bombay.

## Monday, February 13

- Legislative, Executive and Judicial bill passes the Senate.
- Twenty-five miners buried by an avalanche in Colorado; many towns completely cut off from communication with the outside world; the seventy-fifth consecutive day of storm in some parts of that State.
- Christ Church, this city, where Paul Reverend hung his lanterns, slightly damaged by fire.
- Funeral of General Calixto Garcia in Havana.

- Russians pouring troops into Port Arthur and Talien-Wan.
- The people of Bluefields, Nicaragua, ask for protection from British men-of-war, owing to the disturbed condition of affairs; the Machias and Marietta are there.

## Tuesday, February 14

- Iloilo, capital of Island of Panay, held by the Philippine insurgents, captured by General Otis; Filipinos try to fire the city; no casualties on the American side.
- Terrible storms along Atlantic coast; the cold in the South is almost unprecedented in the annals of the Weather Bureau; more fatal snowslides in Colorado.
- Five women in New England draw pensions on account of the war with Spain.
- Only a third of the Maine legislators are able to reach Augusta; railroad trains blocked.
- National Senate passes bill to revive the grade of Admiral; Senate committee favors the extension of the Chinese exclusion acts to Hawaii.
- Pierce block in Belfast, Me., burned — loss \$20,000; seventeen inmates of an insane asylum

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in Yankton, S. D., lose their lives when the building was burned.

- Dawson City has a dog tram road in successful operation.
- The new Japanese cruiser Chitose averages 22.87 knots on a trial trip.

## Gaining Souls

I CARED not where or how I lived, or what hardships I went through, if I could gain souls to Christ. While I was asleep I dreamed of these things; when I was awake the first thing I thought of was this great work. All my desire was for the conversion of souls, and all my hope was in God. — David Brainerd

## What will You Do with Them?

WHAT are going to do with your faculties and your opportunities? This the greatest age that ever shone from the sun; the time was never so pregnant with opportunity, so rich in the holiest chance of doing good; what are you going to do? Let us number up our riches, and say, All these riches are so many calls and tokens of God, and we are to work along these lines, for they will lead to God's heaven. Nor can all this be done from the outside and mechanically. "Ye must be born again." Until you begin with the right spirit, you never can have the right works. Take a watch that is all dead inside, and empty indeed, and put the hands right. That is what certain speculators will do for you. They will put you right for the moment; but I want to be right forever; I want to beat time with the pulse of God, and that can never be done but by the power of God as incarnated in the Saviour of the world. — Dr. Joseph Parker.